FLYING SAUCER REVIEW

fsr

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URI GELLER

THE MAN WHO BENDS SCIENCE

See page 8

FLYING SAUCER REVIEW

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An international journal devoted to the study of Unidentified Flying Objects

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BEYOND THE PALE

FROM time to time we have read items in which we are taken to task by the occasional "hard-liner" for casting our net over too large an area, and, for example, paying attention to reports of paranormal phenomena in other fields of research. This criticism is levelled at us in spite of the fact that in some respects these other phenomena display features not unlike those reported in UFO incidents, or even appear at the same time or place as UFO phenomena. As mentioned in our Editorial in the issue for March-April 1973, those who "drag in" monsters and hairy anthropoids and so on, have been twitted in the pages of the *BUFORA Journal*, the implication being, we suppose, that those who dabble in heresy will quickly find themselves "beyond the pale."

There is another regular correspondent, a young man overseas, who deplores the fact that we have devoted so much space to the Loch Ness Monster, and to other elusive aquatic creatures (we have not bothered to make a count but, we suspect, this amounts to no more than a dozen major features over the last ten years). It seems that this young man knows scientists who, thanks to our waywardness in this direction, refuse to read FSR publications, which leads us to reflect that if we hadn't cast a few sidelong glances at lake monsters and other bogeys these same scientists would have had no convenient excuse for not reading FSR, and they would probably have been left with no alternative but to ignore us because we publish reports of flying saucers.

The truth of the matter is that the possibly psychic denizens of lake, bog and forest have invited our attention because there have been reports of UFOs at the same time, or in the same locality at different times. Most of our readers are, thank heavens, open-minded: just a very few, however, have taken exception to our having published the series of articles by Ted Holiday. In this issue we include a description of what may well be a climactic point in the Holiday campaign. While his testimony is not conclusive proof that UFOs and the Loch Ness Monster are linked, the events described are compelling enough to suggest that closer study be made of these indications of an overlap of monster and UFO phenomena. It may well be interesting to see whether those who have committed themselves in print to sharp criticism of our policy will, in the end, be forced to perform journalistic somersaults to keep themselves within the pale.

Another sector where we find ourselves unpopular with certain small groups of readers is in our insistence in publishing "contactee" accounts. There are many who prefer to think of UFOs as controlled objects, such as probes like those sent out by the Americans or the Russians (we are not saying that they are *not* such objects), surveying our planet and its turbulent population: the objects, they conclude, may or may not be occupied, and it is admitted that some humanoid-type occupants have been observed, but they take the stance that there must be no loose talk of

contact between occupants and earthmen, either intelligent or unintelligible. This is base roots "nuts and bolts" philosophy, but as we all know, there is a diametrically opposed side of the same group, vociferous and cultist, which frequently clamps on to folk who claim to have met and communicated with occupants of saucer "space-craft" and even to have visited their craft—solidly constructed, no doubt using nuts and bolts and welds—and to have been taken for a ride in them. The "wild" claims, and the cultist nonsense so often associated with them are heaven-sent gifts for detractors in public, in press, radio and television, and the "contactees" and their camp followers are shunned by most other investigators.

The uneasy truth of the matter, however, is that we feel that the main clues to the understanding of the UFO mystery will be found not only by casting our net wide enough to cover all manner of peripheral matters of a psychical nature, including monsters, but also by mounting a deep and carefully organised study of the contactee reports, of their messages—however weird and unintelligible—and of the strange, unusual talents that many acquire after contact. We have voiced this opinion for a long while—notably in the introduction to *The Humanoids* in 1966 and repeated in the 1969/70 editions—and realise that for some it will be a bitter pill to swallow. Look at the cases of Uri Geller and Vicente Maceiras that we carry in this issue of *Flying Saucer Review:* these, and so many others like them, just cry out for attention, and researchers and scientists who do choose to ignore them are the ones most likely to be left beyond the pale.

APOLOGY FOR DELAYS

We apologize to our readers for the irritating delays that have plagued our publications during recent months. A series of unfortunate incidents have contributed to this state of affairs.

1... We were forced to change to a new printer. Our former printers were obliged to stop doing our work because they needed to re-deploy their compositors to urgent work on their six newspapers.

2... Having decided to change to a newer style of printing, we chose to pass our work to a new, go-ahead young firm. Within days, and due to unforseen circumstances, they had to vacate their premises and find new quarters; this caused considerable disruption.

3... No sooner than they had re-established themselves than they were hit by the escalating paper-shortage, an alarming Global situation. It took them weeks of writing and hunting around to amass sufficient paper for the rest of this years' issues. Now, with luck, we will shortly be able to cover ourselves for a year ahead!

4... The firm had just re-started work on our job when an essential part of the composing equipment--new equipment, too -- burned out!

* * * * * * *

One is tempted to conclude that perhaps...'something, or someone, somewhere' has a vested interest in the non-appearance of our magazine. However, dear reader, you *are* reading this, so maybe we are getting back on top!

EDITOR

Important notice: PRICE INCREASE

We regret the necessity to increase our price: this has been forced upon us by (1) the recent staggering rises in the price of paper, amounting to about 40%, and (2) the recent sharp rises in postal charges. We have been able to absorb the postal increases for a few issues, but the jumps in the price of paper have made our position, at our old price, untenable.

From the issue for November-December, 1973, the price of a single copy of Flying Saucer Review will be 40 pence (£0.40), and a subscription will be £2.40 per annum (Single copies US$1.10, subscription US$6.60).

Supplements 17 and 18 of FSR Case Histories will remain at the present price. From Supplement 19 onwards the price will be 40 pence per copy (for 32 pages + covers as in FSR) and subscriptions will be available at £2.40 for six issues (or US$6.60).

EXORCISM AND UFO LANDING AT LOCH NESS

F. W. Holiday

WHOSE idea it was to exorcise Loch Ness I am not sure. Initially I read Dr. Omand's book[1] and noted that he rejected the Loch Ness monster as an animal. After some correspondence on the subject I went to stay a few days with him in Devon. It turned out that he had already consulted various ecclesiastical authorities such as the Bishop of Crediton, and was of the opinion that an exorcism was desirable. We arranged to rendezvous up at Loch Ness later in the year.

While this was occurring John A. Keel drew my attention to the claim of a Swedish UFO-researcher who reported a landed UFO and occupants at Loch Ness. I noticed at once that this alleged landing had occurred three days after my friend Graham Snape and other witnesses had watched a low-flying luminous object travelling down the loch. Correspondence with the Swedish witness followed. Correspondence also took place with a graduate student at Millport, Isle of Cumbrae, studying for a doctorate in marine biology, who had been diving in Loch Ness and had made a curious discovery. My book *The Dragon And The Disc* had just been published calling attention to the unexplained parallels between Bronze Age artefacts and UFO reports.

I will now try to explain how these apparently quite unrelated items came together in the field and how we reacted.

Dr. Omand, a retired Anglican vicar, is an exorcist with an international reputation. This year (1973) he has carried out exorcisms in places as far afield as Syria, Scotland and Spitzbergen. He is held in particular esteem by circus people throughout Europe over his ability to spiritually 'delouse' potentially dangerous places such as big tops, and wild animals.

I met Dr. Omand at an agreed place at Loch Ness on June 2, 1973. Due to an unguarded comment made by me during a television interview some weeks earlier it was clear that a television team was in the area intent on filming the exorcism. However it was felt that they would be satisfied with a re-enactment and the genuine ceremony should be performed without publicity and as soon as possible. We conducted it that evening.

Five of us set off in two cars. I went as a passenger with Capt. A. Artus, a serving artillery officer, to pinpoint the four sites at the four extremities of Loch Ness previously selected for the performance of the exorcism rite. We stopped first at the beach at Lochend where a protective ceremony was enacted. This consisted of a brief service followed by the application of holy water in the form of a cross to the foreheads of the participants. In view of what took place later this fact seems rather significant.

Now Available ...

FSR Special Issue No. 5, entitled

UFO ENCOUNTERS

The contributors: Dr. Berthold E. Schwarz, Mrs. Ann Druffel, Dr. Walter Buhler.

The topics: Contact, "Contactees" and photography, with interesting overlaps!

Price: 40 pence (£0.40); overseas 45 pence, or US$1.20

Remittances with order to: **"FSR Publications Ltd.," c/o Compendium Books, 281 Camden High Street, London N.W.1. England.**

Here is a part of the actual exorcism as delivered by Dr. Omand:

"Grant that by the power entrusted to Thy unworthy servant, this highland loch, and the land adjoining it may be delivered from all evil spirits; all vain imaginations; projections and fantasms; and all deceits of the evil one. O Lord, subject them to Thy servant's commands that, at his bidding, they will harm neither man nor beast, but depart to the place appointed them, there to remain forever."

The party then proceeded via Inverness to a point on the south-east shore, then to Fort Augustus and finally to Urqhart Castle, at each of which places the exorcism was performed. The final rite had to take place in the middle of Loch Ness and I managed to borrow a suitable boat for this purpose.

During the 60 mile drive around Loch Ness and the various services I was aware of a tension building up. This reached its peak when we floated in 700 feet of water for the final exorcism which ran:

"I adjure thee, thou ancient serpent, by the judge of the quick and the dead, by Him who made thee and the world, that thou cloak thyself no more in manifestations of prehistoric demons, which henceforth shall bring no sorrow to the children of men."

Personally, I expected the appearance of the monster or - much worse - something coming up under the boat. However nothing occurred apart from the near-collapse of Dr. Omand - something he had come to expect, he told us, with every successful exorcism. On Sunday we rested; Monday was given over to a re-enactment of the rite for the television people. Later in the day I was involved in a peculiar incident that could easily have drowned two of us in the loch. On Tuesday evening a rather frightening manifestation occurred. Before describing this it is necessary to deal with the alleged UFO landing.

Aerial UFO

In the January - February, 1973, issue of FSR, in *Dragons And UFOs At Loch Ness,* I described the sighting by Graham Snape of a luminous object travelling down the loch at night. In view of the reported landing I asked him to give me a more detailed description. This is it:

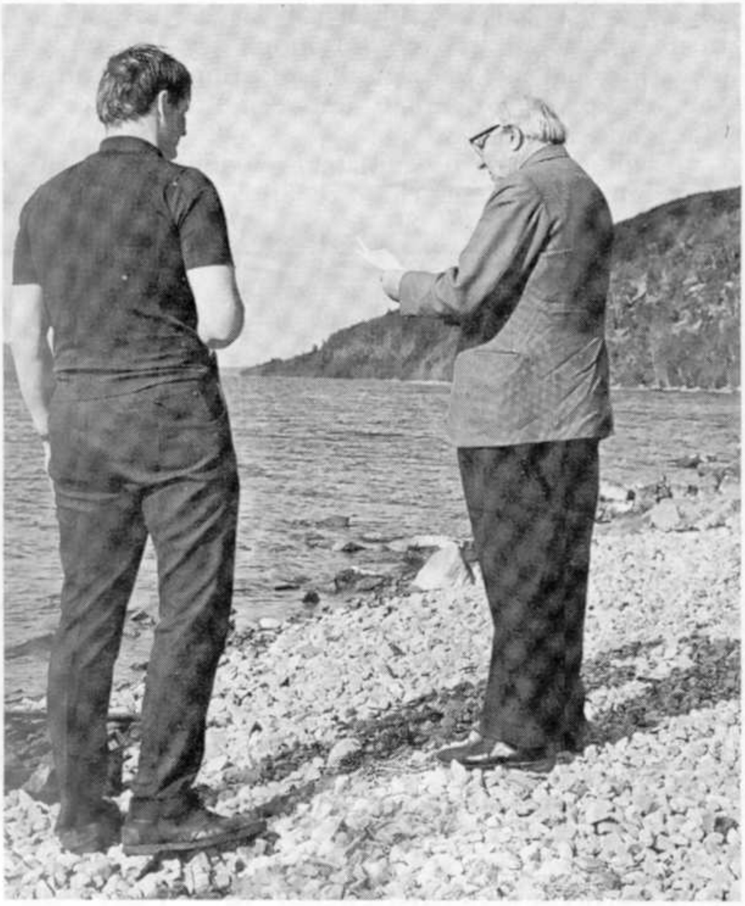
"I observed the object travelling from left to right in the night sky, approximately level with the background hill peaks. It was travelling almost horizontally, very fast, but in perfect silence. It was irregular in shape although roughly circular. The most impressive feature was the colour which was a white core with a purple/violet annulus around it. Size is difficult since so much depends on the distance between observer and object. Assuming it to be directly over the loch I would estimate the minimum core diameter at 5 feet with a maximum of 10 feet."

This witness saw only one object. The date was 13 August, 1971.

Report of UFO landing, and occupants

Three days later Jan-Ove Sundberg was at Loch Ness in the woods above Foyers Bay trying to take a short cut to the power station construction site. It was between 8.30 and 9.30 in the morning. Suddenly he saw an odd-looking machine about 70 metres away standing in an open space amongst some trees. It was shaped rather like a grey-black cigar about 10 metres long with a curved standing portion at one end which gave it the appearance, in profile, of a huge smoothing-iron complete with handle. Three creatures then appeared out of nearby bushes and stood together a moment or two as if communicating. These beings, including their heads, were dressed in what looked like diver's suits. They were grey in tone. At first Mr. Sundberg thought they were humans - divers from the Foyers project. They were about 1.75 - 1.80 metres [i.e. of 'normal' size, about 5 ft. 8½ inches to 5 ft. 10½ inches. — EDITOR] high, and he watched as they walked over and climbed into their UFO. They did this by stepping through a door or panel in the upper part of the curved portion. When all were aboard the object lifted silently and vertically to a height of about 15 - 20 metres when it moved rapidly in near-horizontal flight up and over the hill. When it was clear of the hill Mr. Sundberg had the impression that it started to descend again - probably in the region of Loch Mhor.

Mr. Sundberg says he had a camera around his neck during the whole of this encounter with 20 unexposed frames in it. He finds it impossible to



The genuine exorcism — carried out in working dress with a minimum of publicity. Capt. Artus (left) with Dr. Omand

Dr. Omand being interviewed by BBC television during the re-enactment of the exorcism.

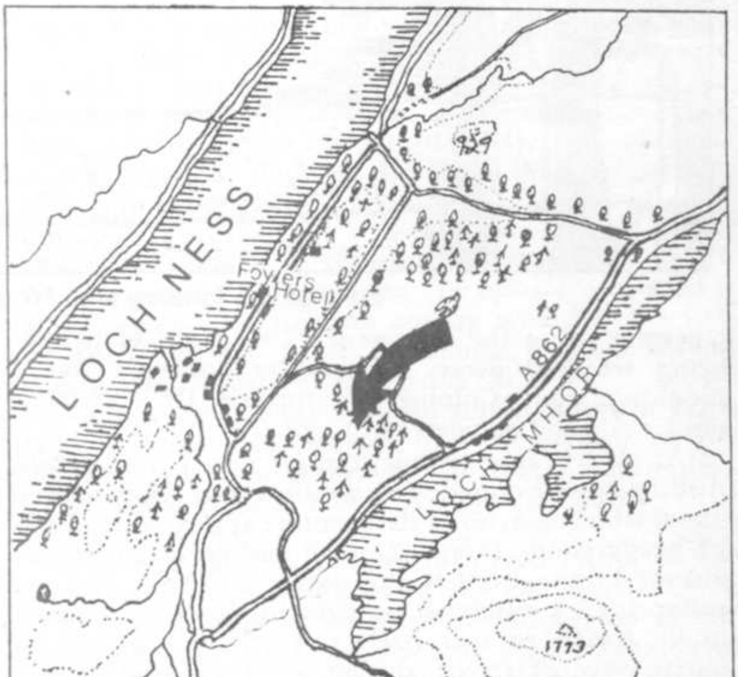
explain why he didn't shoot every frame and describes it as a sort of 'paralysis.' However, as the last entity was stepping into the hatch, he managed to lift the camera and take one picture. He says that this picture was sent to the Gothenburg UFO-group who returned it as 'unidentified.' In August, 1972, he sent it to the Lorenzens who passed it to Dr. James Harder who still has it.

When the exorcism was completed I was anxious to examine the site of the alleged landing and take some pictures. However, when I mentioned this plan to Dr. Omand, he councilled against it on the grounds that he had himself seen a UFO near Salisbury Plain and didn't like the look of it. Not entirely convinced I discussed the matter with Wing Commander and Mrs. Cary, to whom I showed all the Sundberg correspondence. This was at about 9.30 in the evening on June 5. What happened then needs to be described in detail.

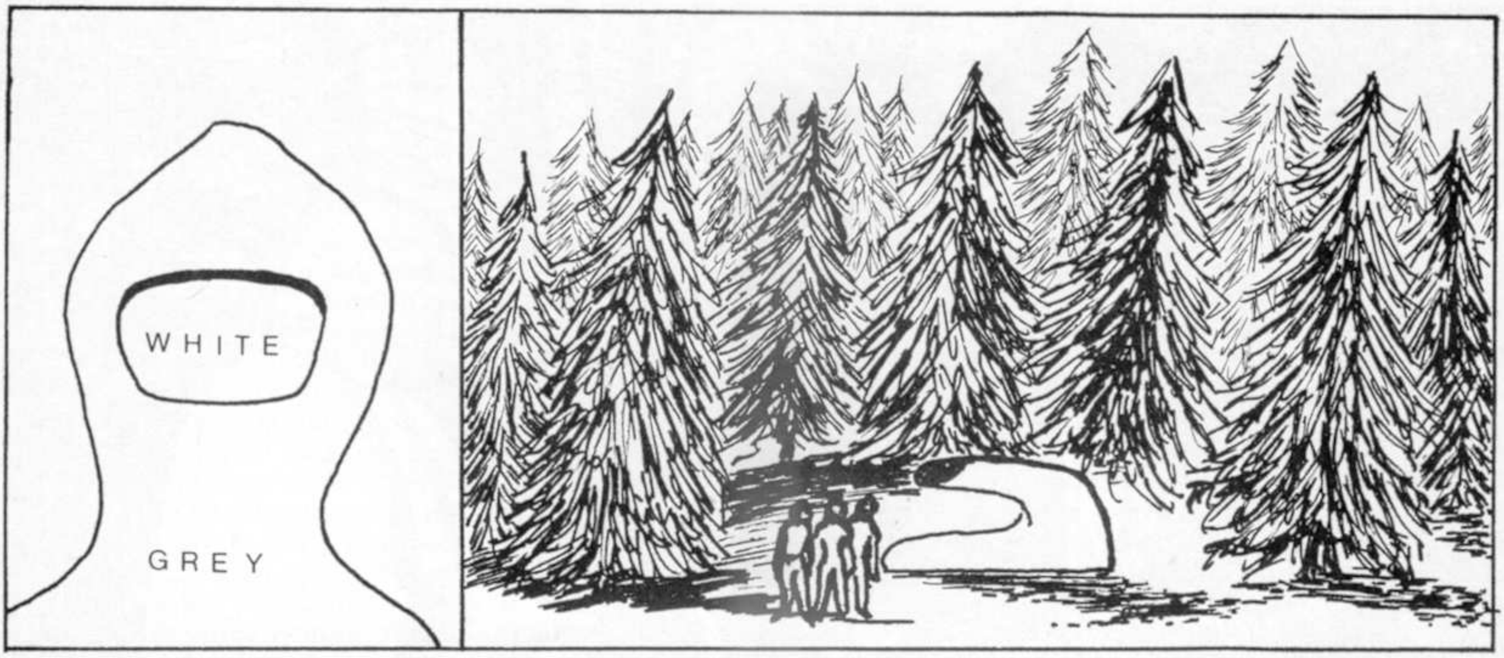
Alarming Sequel

Mrs. Cary was seated with her back to the window which overlooks the front garden. I was seated facing the window. The Wing Commander was standing somewhere on my right. The evening was overcast and the room rather gloomy.

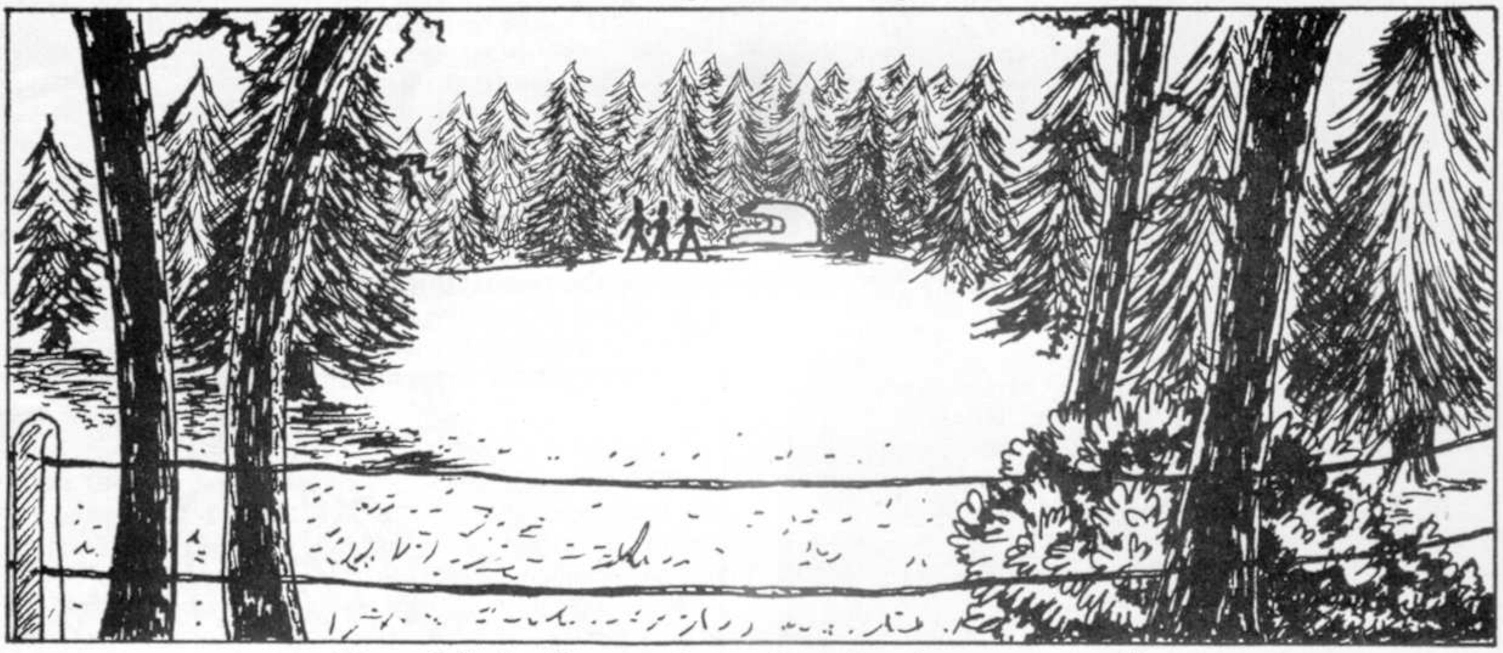
Mrs. Cary twice cautioned me not to visit the



Map of the Foyers area, Scale, ½" = 1 mile. Arrow indicates point where the craft and occupants were claimed to have been observed by Mr. Sundberg



Eileen Buckle's sketches based on Mr. Sundberg's crude drawings. 1. (Left) Headgear of occupant 2. (Right) The landing site



View of the landing area from where the witness was standing

UFO-site using the argument: "One reads of people being whisked away. It may be nonsense but I shouldn't go." Coming on top of Dr. Omand's similar advice I decided not to go.

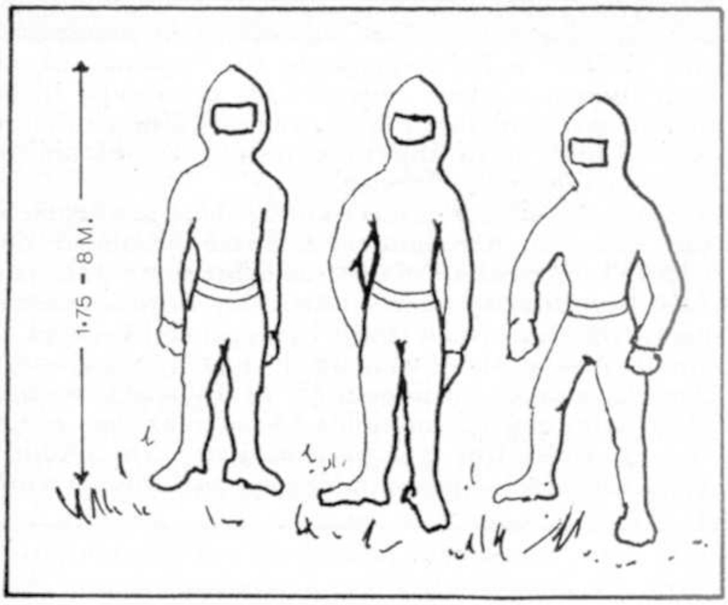
At that precise moment there was a tremendous rushing sound outside the window and what looked like a whirling mass of dark smoke appeared. A series of heavy thuds shook the wall and door and for an instant I thought that the corner of the house was collapsing. A rosebush outside the window seemed to be trying to tear itself out of the ground. An initial wave of terror, during which I stared fixedly at the window, was soon replaced by calm. The episode lasted about 15 seconds. Mrs. Cary was greatly alarmed; yet the Wing Commander, standing only a few feet away, neither saw nor heard a thing.

Next morning I asked Mrs. Cary to relate exactly what she saw and she stated as follows:

"We were sitting in the sitting-room. I had my back to the window...Ted Holiday was facing me sitting on the sofa. My husband was in the room standing on my left by the sideboard. We were discussing flying saucers or something of the sort. Ted had told me the story of one that was supposed to have landed on the far side of the glen up on top of the hills, and he was thinking of going up there to take photos, and I said 'I don't think I would if I were you. I wouldn't go near the place. One has heard stories about people being whisked into space. I don't think I would go near there' – and I repeated this.

"And then, suddenly, there was a most frightful noise...three terrific crashes just outside the window by the front door as if something was hurling itself

at the door, I think, or the window...I'm not sure. Looking over my shoulder I got an impression that there was something at the window although I didn't see exactly what it was. And then, looking at Ted, I saw a beam of white light that shot across the room from the window on my left. I saw a white circle of light on Ted Holiday's forehead. It was *white* light...not like electric light...and the circle was about three or four inches in diameter. I thought the house had been struck by lightning with this light shooting into the room but I couldn't understand why the light was white. I got a terrible fright. The light stayed on only for perhaps a second but I definitely saw it...there was no question about it. I said to Ted: 'What on earth's that? What happened?' and I said to my husband: 'What was it? - You'd better go and see.' He said: 'I don't know what you're talking about - I never heard a thing.' He went out to look but there was nothing there. It gave us an awful fright - it gave Ted a fright too. I couldn't imagine what it was - those frightful crashes and this light shooting in at the window. He said he'd seen a dark swirly shape outside the window. Well, I saw something there but I couldn't say what it was. What I really noticed was this beam of light shooting across the room onto Ted's forehead, this white circle on his forehead."[2]



The appearance of the occupants

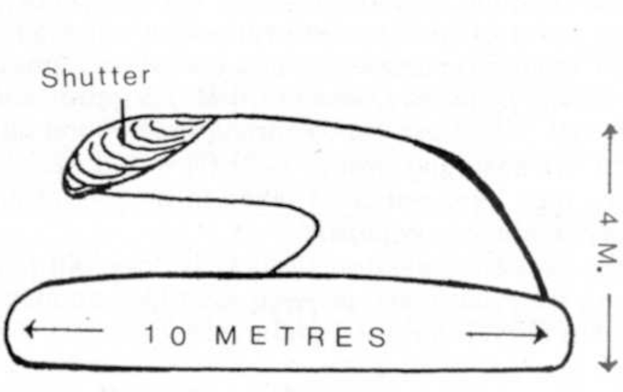


Diagram showing shape of UFO stated to have been seen by Mr. Sundberg

No light, white or otherwise, was visible to me from the window. The area where the light became visible to Mrs. Cary was where the holy water had been applied during the protective rite.

For several minutes after this incident I was reluctant to leave the room but finally went up to a caravan outside the garden where I found Dr. Omand in deep sleep. At length he roused and gave me certain instructions as a safeguard against such manifestations. Mrs. Cary stated: "The doctor told me later that he'd had a dream thinking that Ted needed him because he was in danger; then he woke up. He told me that the next morning.' The following night distinct knockings occurred on doors for which no cause could be found.

Submerged site

On 9 June Steve Gorzula and a diver friend came up to see me from the University Marine Biological Station, Millport, to tell another odd story. While diving in Loch Ness near Aldourie pier on Easter Saturday they found, in 20-30 feet of water on a soft mud bottom, half a dozen or more dome-shaped hummocks of hard sand and stones about 3-4 feet high and 20 feet in diameter. Slightly inshore from the hummocks were two stone walls about 6 feet apart and some 40 feet long, running parallel to the shore. Impressed in the bottom nearby were the marks of two flippered feet. The sketch of the entities supplied by Mr. Sundberg suggests that their feet had in fact been flippered.[3]

The situation now seemed to have every bizarre ingredient - a possible submerged Bronze Age burial site, demons, monsters and a landed UFO. The pedants of course wouldn't hear of such things. Brian Ford[4] agreed that visual images are usually due to light reflecting off objects but "a very significant percentage of ostensibly rational people are given to believing they have seen things when demonstrably they have not." After an all-night discussion with Dr. B. Herbert, Director of the Downton Paraphysical Laboratory, I came away with the assurance that most UFOs were "space junk" and apparitions were creations of the human mind. As Arthur Koestler remarks: 'To out-Herod Herod is a phenomenon as common among scientists devoted to their theory as it is among politicians and theologians devoted to a doctrine.'[5]

That we are deluded in our observations at Loch Ness I tentatively accept; but the nature of the delusion was well-known to the folk of antiquity.

St. Nilus, a Sinai monk of 400 A.D., wrote to the novices:

"Be not afraid and have no dread either of the threatenings and bugbears of the evil spirits, or of voices, and tremors of your dwellings, or of the lightning and flashes of fire, or of the attacks of strange men, camels, and dragons, who burst suddenly into your cells at night with clamour and roaring, or of the crazy laughter, the dancing, and the other ways the foul fiends would affright you, which you have met since your profession."[6]

Of the apparent threatenings, tremors of dwellings,

continued on page 13

URI GELLER, THE MAN WHO BENDS SCIENCE

A Significant Link at last between "UFOs" and psychical phenomena?

Gordon Creighton

"We are in somewhat the same situation as a person in the 16th century who saw lightning. He indeed knew the phenomenon, but in physical terms the lightning was inexplicable to him."

SOME of those connected with *Flying Saucer Review*, and certain others, including eminent persons who have our best interests at heart, have lately expressed misgivings or alarm at what they conceived to be an "unscientific trend" or an over-strong parapsychological trend in some of the material in our journals. They have pleaded for a return to "nuts-and-bolts" and to the good old sound, traditional bases of Science.

It seems, however, that what has happened is that those old, sound traditional bases of Science to which our friends cling have, all unknown to them, been swiftly melting away. All the indications suggest that the new trends which we have been fostering are in fact the new Science of tomorrow, and the fact of the matter is that, as I hope the present article will show quite conclusively, those 19th-century concepts about science and about the nature of the Universe, in which "real" was "real", and "solid" was "solid", are on their way out. Yet less than a hundred years ago mankind was thought to be almost in sight of the final great discovery about a purely mechanical Universe, after which—so we were assured—there was going to be nothing more to learn or discover!

In connexion with our own field of research, Dr. J. Allen Hynek has repeatedly warned us against the besetting fault of our species, *"temporal parochialism"*, and he has pointed out that one day there will be a 21st century science, perhaps indeed a 31st century science, and that, when those times come, our descendants will be familiar with techniques and concepts which today would make no sense to us at all. As Arthur Clark too has put it: "A technology even only slightly in advance of our own is bound to seem like magic." Herein indeed lies our most perplexing problem for the moment, for if the scientific "floor" of those who construct and operate the "UFOs" is far away above the "ceiling" of our own human science, how are we ever going to be able to overcome that gap in any near future, and how are we going to be able to assess the true nature and origins of these alien devices?

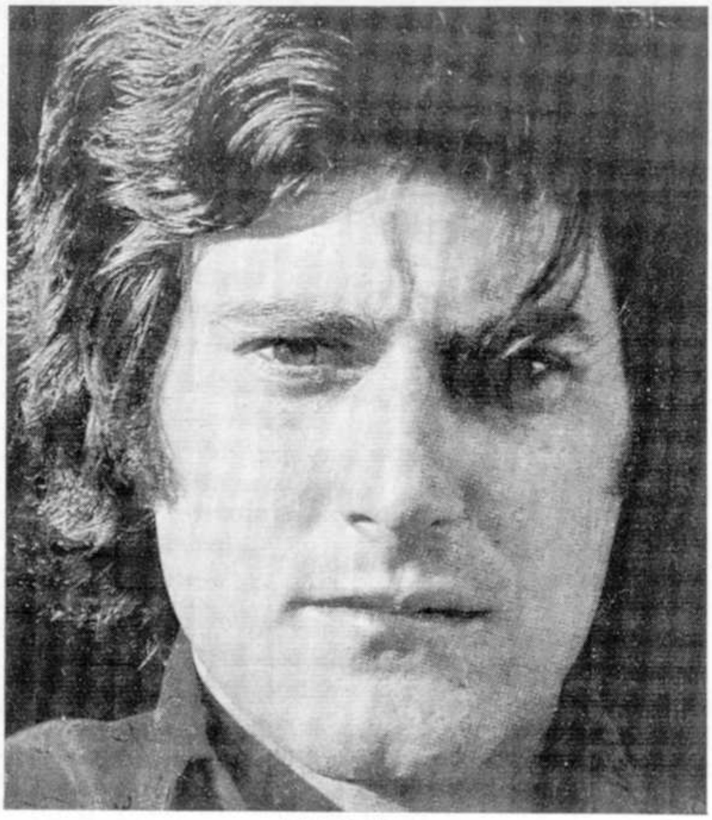
As many of our readers know, there are people in the American Aeronautical & Space Administration (NASA), or close to NASA, who for some years past have been quietly taking quite a lot more interest in parapsychology than they have generally cared to admit. Among those who are close to NASA is one of America's most distinguished neurologists, medical electronics experts (he holds 54 patents), and one of the world's top parapsychologists, Dr. Andrija Puharich, widely known in his own professional world

URI ON T.V.

Our article about Uri Geller was written during August 1973, when his exploits were known to only a few people in this country. Had it not been for the long series of hold-ups in production our readers would have been able to read the article before Uri Geller made his surprise visit to London to appear, on November 23, on a *live* television programme with David Dimbleby, and in other T.V. and radio broadcasts. Millions saw his telepathic drawing, his watch 'mending' and fork bending feats -- and how that fork, held up by Dimbleby, continued to bend until the head and prongs fell off! -- and most of those millions were staggered by what they saw. Largely they have not been taken in by the instant 'hoaxing' and 'sleight of hand' counter attacks that followed in some newspapers.

We regret that, because of our production troubles, Gordon Creighton's article is now 'old hat.' However, I think readers will agree that it should be left on the record, and anyway, we did announce it in *FSR Case Histories* as a 'forthcoming attraction' before Uri burst in on the London scene.

EDITOR.



Uri Geller

as the author of many learned papers and articles, and to the public at large as the author of popular bestsellers like *The Magic Mushroom* and *Beyond Telepathy*, as the discoverer of the psychic wonder-man Peter Hürkos, etc., etc.

A few years ago, as we understand it, Dr. Puharich was asked by NASA, or by somebody close to NASA, to slip quietly down to Brazil and investigate a man there who was said to practise the ancient art of the Saints—levitation. As we recall hearing the story from Dr. Puharich himself, he did not manage to trace the chap who levitated. But while in Brazil he was urged to go to Congonhas do Campo and study the remarkable psychic surgery being performed by a simple rustic named José de Freitas, nicknamed Arigó (this nick-name connotates a rustic simpleton). He went, and saw, and was so amazed that he returned to Congonhas do Campo some months later with a whole team of at least a dozen medical men, technicians, and cameramen, and for some months more they all watched and filmed the entranced Arigó at work, as he diagnosed the maladies of vast crowds of strangers, usually only glancing briefly at them, and sometimes not even that. Average rate: one patient per minute, sixty patients an hour.

Ann Dooley, Charles Bowen, Bryan Winder and I were among those who were able to meet Dr. Puharich in London in 1970, and to see one of the colour films which he had made of Arigó's operations—operations identical in type, I might add, with those undergone by my wife and my son and myself here in England at the hands of yet another Brazilian psychic surgeon, Lourival de Freitas of Rio de Janeiro (no relative of Arigó, despite the surname, a very common one).

Dr. Puharich told us that he and his medical team checked personally, in the most thorough detail, every one of more than a thousand diagnoses made by the rustic Arigó, often having to use x-rays and blood-tests and all manner of modern medical techniques to do so, and that **in not one single case did they find the Brazilian bumpkin's medical verdict wrong. As Puharich told us, this one simple fellow, standing or sitting in trance at his rough, poor little wooden table, beside the pictures of Jesus and Our Lady, in a shabby little room in a small town in the great Brazilian Outback, was successfully diagnosing, treating, and healing, more patients in one year than were diagnosed and treated and healed in one year by all the doctors and the whole of the nursing staff of one of New York's greatest hospitals!**

In November 1970 Dr. Puharich found himself acting as chairman of an international conference in New York, sponsored by Life Energies Research Inc., and by the Wainwright Center, the subject of their discussions being *"Exploring the Energy Fields of Man."* At that conference he was elected to set out on another trip around the world in search of further individuals who might fulfill their research requirements.

Late in 1970 he began exploring every known channel. He went to Mexico to study Pachita, a woman healer who, like the Brazilians and the Philippines, does major surgery on patients with the use of a hunting knife but no anaesthetic and—needless to say—no disinfectant (apparently quite unnecessary, as nobody ever becomes infected by these operations). As he had seen Arigó do in Brazil, he saw some outstanding operations by Pachita, including brain-surgery, the opening up of the skull and the removal of tumours.

From Mexico Dr. Puharich went to Germany and Britain, and then to Israel and it was in Israel that he found the man who seems to be the real wonder of our age and who is the principal subject of this potted report.

The young Israeli **Uri Geller**, now aged 26, was born in Tel Aviv on December 20, 1946. The boy's

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unusual gifts first became apparent when he was seven. Somebody gave him a watch for his birthday, and he began to notice extraordinarily erratic behaviour by the watch-hands as he looked at them and thought about them. Back at school he found that the phenomenon was even stronger and that he seemed to be drawing some kind of energy from the people around him, forming as it were a sort of 'umbrella effect,' with himself at the centre, and somehow absorbing, "perhaps by telepathy," this energy from them. Next he began to discover that he could move solid objects at a distance *(psychokinesis)*, send and receive information by unknown methods *(telepathy)*, bend or melt metal objects simply by holding them or stroking them or looking at them, and cause solid metal objects to vanish altogether or reappear *(dematerialisation, materialisation,* and *teleportation.)*

By the time that Puharich arrived in Israel, Uri was giving shows in the theatres, before huge audiences.

Dense metals, as Puharich explains, become "as plastic in Uri's hands," or sometimes they "simply become air." He took a solid silver Mexican five-peso piece and put it in Uri's hand and asked him to "do something with it." It vanished. Puharich asked him to bring it back, but to bring it back deformed in some way "...so that I would know something had happened to it outside the space in his hand. It takes about 600 pounds of force to bend this kind of coin. Two hours later, Uri jumped up, ran to the telephone, and as he did so the five-peso piece dropped from the ceiling, bounced off his shoulder and fell into my lap. It was bent to an angle of about 60°."

After some months of exhaustive testing, first in Israel, and then in Germany, he took Uri to the United States for further study at the Stanford Research Institute in California, one of America's most important think-tanks. There for six weeks, a team of scientists, including Dr. Edgar Mitchell the astronaut, carried on their own series of tests, the results of which were subsequently announced at the Physics Colloquim at Columbia University in March 1973. Said Dr. Puharich, summing up the results: "Geller, under laboratory conditions, has telepathy without any errors, has clairvoyance without any errors; he can manipulate laboratory instruments safely by the power of his mind; make a scale show heavier or lighter masses, independent of the masses being weighed, just by the influence of his mind; manipulate electromagnetic fields and very sensitive devices and so on; and he can deform metals under laboratory conditions without any apparent agency other than his mind. The study is only just beginning."

One of the things the scientists are most excited about now is the problem of "*where the objects go to when Uri dematerializes them.*" Says Dr. Puharich: "We haven't devised a good experiment for this yet. The experiment we are working on is not to have him use a coin, but some test instrument, some *transponder,* that will disappear and go into whatever unknown aspect of the universe it goes into. And I don't know where that is; it may even be into his stomach for all I know. But we want to...have the instrument leave a trace of where it has been, so that there is some record when it comes back, so that we can see some change that will tell us where it has been.

"Actually, we've come to the conclusion that the only probe that we can send out into this space is a human being, really, because a human being is probably the only thing that can be sent out, dematerialized in some way, or even induced into an out-of-the-body-type experience. In this way, we would send him out to see where the source of energy, the space, is, and then have him return as a reporter. And we are very seriously thinking that this may be the only scientific way we can approach this. It's easy to think now of sending astronauts into Outer Space, but imagine sending a *psychonaut* to Inner Space! We'd like to do it in a way that yields a clean thread of lawful information. There are lots of experiments going on with people, trying to duplicate the out-of-the-body experience by suggestion, by hypnosis, by anaesthetic agents, and so on. If we are going to use these people as explorers, then we must have a kind of medical set-up equivalent to the best anaesthesiology unit in a modern hospital, where you can get somebody out of his body and have him tag along, let's say, as the object disappears. So, before Uri makes an object vanish, you have somebody who has been safely taken out of his body, so that he's floating up here in the air, watching what Uri is doing. He is in a totally different space, even though he can look at the scene here; he is not visible to other people, though his body is clearly here, being monitored and so on. And then that out-of-the-body person will try to observe, from that space, what's happening in that space, and essentially will follow the coin wherever it goes.

"We thought of every kind of *transponder.* For example, this watch has already been 'vanished' by Uri, and it has returned and now works perfectly. But he can also concentrate on it with his hand, and make the clock's hands go forward, backward, or any way. So, to send out a clock, just as an example, is meaningless. We keep thinking of making one with certain radioactive materials, and then having Uri 'vanish' it. Then we'd have a certain count on the distribution of the various energetic particles within it. When it returned, we would see how they compared with the normal distribution. That would tell us something about the space it disappeared into. But the more we think about this, the more we realize that with anyone who can manipulate all known energy systems and material systems as described, we're going to get distortion rather than information. Because he may be manipulating anything.

"The instruments science trusts cannot be trusted: the human mind makes them go up or down. The whole basis of modern measurements is now jeopardized. The old golden cow is going to be thrown out the window. And this is why we get such panic reactions from people in the Establishment. I mean, this kid is destroying our video system, our computer system, or is capable of these things.

"The mere fact that he can do it once is enough to freak people out, because they think: 'My! Fifty other people can do it!'

"And what a heist that would be".

There is no need to emphasise the importance which this "Inner Space" may possess for the

research into "UFOs."

I come now to certain other features which will be of even greater interest for readers of *Flying Saucer Review*.

In the first place, as Dr. Puharich has gradually got to know Uri, the latter has become more and more frank about himself and about his beliefs and his experiences. Uri has now told him that, although the mysterious agency works through him, and seems to need the presence of other folk around from whom to draw energy, *the power behind it all is not in Uri himself but outside him, and he thinks it may be extraterrestrial.*

He has now admitted to Dr. Puharich that it all began in him at the age of three, and that he recalls the details with the utmost clarity. He was playing one afternoon in a large garden near his home in Tel Aviv when he *"...experienced a flash inside his head and also outside of it." It was vivid and real to him, and seemed to come from up above. He ran to tell his mother about it, but she examined the sky, which was clear and cloudless, and found nothing.*

Uri did not give a great deal of thought to it at the time—how could he have done, he was only three!—but it is important for us to note that, as he grew older, and his weird powers developed, he himself had no doubt that it had all started from that fantastic flash inside his head and around him.

Questioned as to his own ideas about the source of the force that works through him, Uri says: "I believe this force is not coming from me but is channelled through me. I believe it is an outside force...I also believe we are somehow being prepared for some other work, perhaps in some other place, not necessarily on this earth. What I am able to do is maybe part of a much greater plan that concerns more than the earth and mankind, like the Universe. And when I say 'prepared,' I mean I don't believe we ever die; I believe that the body dies but that we continue as energy and as ourselves." (Uri states emphatically that reincarnation is a fact of human existence.)

"...Now I believe this whole thing that is happening—what I am able to show people—is part of a complicated plan to give all of us proof of what can be done, preparing us for a greater thing in our development. They are just signs that more things are going to happen, that we are capable of greater things.

"My feelings and theories of this thing concern a super-civilization that learned how to understand and control time—the past, present, and future—and that evolved beyond our comprehension. They could have left a control unit—like a computer—which would have a mission and help direct people to accomplish it. And I think this mission concerns us for sure, as well as a lot of other people.

"But let me emphasise that I don't think this is God, since I believe God is away beyond all that.

"...I've always known that God exists. Today, from my experiences, and from what I am able to do, it [my religious sense] is even greater.

"To me, it's similar to what happened to some of the astronauts who landed on the Moon or travelled in Outer Space. It seems their trips caused experiences that made them more aware of God and of the Universe. My own experiences have been extended over a longer period of time, that's all."

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Asked what he expected to happen in our world in the next few years, Uri said this:

"I think that in three years something enormous is going to happen, something very big; it will involve something outside of our planet, but still connected with it."

Asked whether he meant by this that extra-terrestrial contact was coming, he continued:

Yes, but very heavily this time. However, it will depend on whether we—mankind—are prepared for it. If we're not, then it won't happen. I will be able to say more about this later, but right now I don't have all the information."

Lack of space prevents my quoting much more from the enormous amount of material that has already been given out about Uri and his powers. But I will say a little more about his most striking feats.

He says that he feels no sensation of any particular kind when bending or breaking metal objects, and, incidentally, one of the most extraordinary aspects is that in these objects—metal spoons, keys, coins, etc.,—the process of bending or disintegration can sometimes be seen going on in the object long after Uri has ceased to handle it or has ceased contemplating it. Questioned further however, he admitted that he does *"feel heat and prickling, like a low electric shock."* And, although he feels mentally exhilarated after pulling off a spectacular feat, the work leaves him physically very exhausted. All these features, including the heat and the tingling, and the exhaustion, are of course well-known in connexion with other parapsychological phenomena, and are also present in "UFO" experiences.

To conclude, I will summarize a few of his spectaculars.

On one occasion, Dr. Puharich suggested Uri do an out-of-the-body "trip to Brazil." As Uri described it: "So I got to this city, and I asked a person where I was, and he told me it was Rio de Janeiro. Then someone else came up to me and pressed a brand new one-thousand cruzeiro Brazilian banknote into my hand, and it appeared in my hand, on the couch, by Andrija, to prove that I had been there."

In December 1971, Dr. Puharich was in the Sinai Desert with Uri, and was complaining because sand had got into his movie camera. *He had left the case for this camera behind in his home, in Ossining, New York.*

The next morning, at 5.30, Puharich, in his room at the hotel in Israel, gets an urgent phone call from Uri to go over to him. Uri said there was a camera-case in his room. *"So I rushed over,"* says Puharich, *"and looked at the damn thing, and it was the camera case which I'd left six thousand miles away in Ossining, New York, locked in an equipment closet, and it was my case, with the markings. Furthermore, when I got back to Ossining about eight months later, it was not there, and the one I had was the one that had been there. So that was my first evidence that Uri was capable of transporting physical objects over long distances by unknown means. And subsequently he's done this for me many times."*

At the present time Uri says he is working on the problem of teleporting back to Earth the camera left on the Moon by astronaut Dr. Edgar Mitchell. He says: "I have to feel it to do it...I know I will be able to do it. What I do is, put it in my mind and then mostly forget it, but it's still in my mind some place. Now, I don't know when it [the camera on the Moon] will come back, but when the time is right, it will. And it will have to be under the right circumstances and with the right witnesses, so that people can't say it was a big hoax. I'm told that, since there are already pictures of it showing it on the Moon, no one can say the astronauts smuggled it back and then we were able to fake it. Besides, a physicist told me that the camera would be radioactive by this time and that this is something that can definitely be measured—as well as the word of the astronauts, NASA, and the pictures. Then people will have to believe me, it seems, although I'm sure many still will not!"

And now for the climax.

Dr. Puharich made some special identification marks upon the inside brass metal cartridge of his Parker pen, placed the pen inside a locked steel box, and invited Uri to dematerialize the cartridge. He promptly did so. The cartridge was gone. Then, two days later, Uri said to Puharich: "Andrija, I'm going to get the proof you want."

They drove out together at night to a field in the Israel desert.

Dr. Puharich heard some "cricket-like sounds", and, to continue with his own words:

"There, in the field, is what people call a UFO—a disk-shaped, metal object† with a blue light flashing on the top. I said, 'Ah, now I have some evidence!' I had fast night-film in a super-eight movie camera, and I started shooting.

"Uri said: 'You can't go near it. But I have to go aboard.'

"From fifty yards away, I see him entering this thing. I think: 'Well, goodbye Uri, I'll never see you again.'

"I keep shooting. Ten minutes later Uri comes out, holding something. I look at it, and it's my brass cartridge from the inside of my Parker pen, with my markings on it, so I know it's mine. So that was convincing to me.

"So I said: 'Oh boy, now I've got a movie of a UFO, of you entering, and now I've got this physical proof that something from two days ago came through. I've got a case.'

"But then the cartridge in the super-eight camera vanished, dematerialized in about ten minutes. There was my evidence. So I don't really have any evidence, just a lot of weird experiences, nothing tangible."

Inexplicable as it all may be in terms of our present human science, these happenings point clearly to the direction in which our further researches must

Footnote

† Dr. Puharich told us that while in Brazil he saw quite a number of "UFOs" himself, and on certain occasions visited places in the Interior where "UFO" landings were so frequent that the local people scarcely paid attention any longer to such matters.

be directed. I hope we shall not hear so many bleats about the need to eschew parapsychology and to return to the good old basis of nuts-and-bolts. By now the nuts-and-bolts school ought to be starting to see that their kind of science, and that their kind of view of the Universe, are out, and as dead as the Dodo. The solid, "real," tangible, enduring, mechanical world of the 19th century is moving over and is giving place to something wherein all is movement and wave form and energy. It will be necessary to explore this new world and to evolve an entirely new scientific vocabulary to describe it. This will be the formidable task of the young scientists of the rising generation. It is fortunate that, as Max Planck said, the old ones give place gradually to new blood and new minds which will have grown up familiar with the new concepts, and will not waste their time on unscientific, emotional thinking of the type we have come to associate with such names as Menzel and Condon.

Stripped down to its essentials, our study concerns the vitally important questions of Man's place on a (hypothetical) cosmic ladder of life, and of his relationships with what Ivan T. Sanderson succintly dubbed the "OINTS"—*other intelligences.* Inevitably, one of the paramount aspects of our research must centre upon the thorny problem of whether (as Uri Geller and so many other people appear to believe) these "OINTS" are all *"extraterrestrials"* from outside our planet, or *"ultraterrestrials,"* to employ John Keel's term, in which latter case it seems that they might well originate from *anywhere.* In view of our very limited knowledge about the Universe, prudence would surely require that we leave all doors wide open for either possibility, or indeed for a mixture of both.

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EXORCISM AND UFO LANDING AT LOCH NESS

(Continued from page 7)

flashes of fire and dragons, I have now had some first-hand experience. Some of this input seems to be psychic and accessible only to certain individuals while some of it is a good deal 'harder' and responds, in part, to physical research. But it doesn't respond readily or 'normally' as thousands of frustrated investigators of UFOs and monsters will testify.

There seems to be a distinct hardening of opinion over all this. E.A.I. Mackay calls it "the Vallée-Keel-Creighton contention based on Charles Fort's statement 'We are property.' If this is so, it is pertinent to ask 'Whose property?' The religionists and mystics have always insisted there is some sort of choice. If this also is true then the exorcism of Loch Ness may be taken as a symbolic affirmation of this choice and demonstrable to the extent of producing the paranormal reaction described.

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1. *Experiences Of A Present-Day Exorcist* (1970), Kimber: London.
2. Mrs. Cary is markedly psychic. One of her diversions is to pick the winners in the day's horse racing. Her standard can be judged by the fact that she picked the first, second and fourth runners in this year's Derby. However she neither backs horses nor lets her predictions be used for betting.
3. The obvious suggestion that the divers accidentally made the marks themselves was dismissed by them as impossible. Attempts by them to produce similar marks nearby failed.
4. Author of *The Earth-Watchers* (1973), Frewin: London.
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THE EXTRAORDINARY CASE OF REJUVENATION

Further developments in the "Sea Horse" incident in Argentina

Pedro Romaniuk

Translation from the Spanish by Gordon Creighton

AS I mentioned in the first part of this report, about 45 days after his sub-contact (visual) with the UFO and its occupants, Sr. Ventura Maceiras, the 73-year-old *gaucho* of Tres Arroyos, started to behave in a fashion that was not at all the usual one for him.

Ever since the incident occurred (December 30, 1972) he has been under constant medical supervision, both clinical and psychiatric. Let us recall, to begin with, that he is a man who is practically totally unable to read or write. But now, suddenly, in his conversations with our investigators, he has begun talking about philosophical, theological, and astronomical concepts, and similar theories. He mentions big figures in miles, and in a matter of seconds he converts them into kilometres. He refers to various planets of the Milky Way, and makes repeated use of the terms "brother" and "brotherhood" in connexion with those who approach him. He has developed a profound religious feeling, and he is expecting enormous geological cataclysms which will befall our planet as a result of the constant atomic explosions, and which will partly destroy the planet. He has also developed an artistic feeling, inasmuch as he now spends his free time in sculpting from a massive piece of rock a representation of a craft like the one that he saw on the occasion in question.

I have made enquiries among the people who have known Sr. Ventura Maceiras for many years, and all of them testify that, prior to his contact with the UFO, he did not possess the knowledge that he now possesses, and that his manner of talking used to be such as is found in anybody whose schooling has been only of the most rudimentary kind.

At the present time we do not desire to disclose all the information, and knowledge, and concepts expressed by Sr. Maceiras. We are of the opinion that, in view of the level of these, it will be interesting to allow a certain amount of time to elapse before we try to seek for confirmations of all that he has said, whether by the methods of our own Science, which daily is making fresh discoveries, or via some other UFO contact which may occur anywhere in the world and may provide corroboration of what he has said. And the best way in which we can make sure that nobody is being influenced by this case, even be it unwittingly, is to withold, in our files, for the time being, the information that Sĕnor Maceiras says he has received from his visitors.

Contact

But, as an example of what we have said above, we will now give one of the conversations that he has had with the psychiatrist (a lady) who is dealing with his case.

Maceiras states in fact that he has had a second visit from the UFO occupants, and that this took place one night in February of this year. On this occasion he says two beings appeared to him. One of them approached him, smiling, and greeted him, placing his left hand on his breast while holding the other hand somewhat behind him so that Maceiras did not have a good view of it. Maceiras says the being did not speak, that he heard no voice from him, but that he perceived the words clearly in his own mind. He noted that the height of the being was between 1.75 and 1.80 metres, that he had small, round ears, "slit" eyes, a small flattened nose, and very short, very fine thin hair. He was able to read Maceiras' mind perfectly, as Maceiras was in due course able to prove for himself.

Sr. Maceiras makes no mention of having seen the craft on this second occasion, nor does he say how the two beings were dressed. The nearest one of the two to him said his name was *Arnoil*, and said that his companion's name was *Ninqueir*. They said they came from the planet *Prunio*, belonging to the empire of *Lobernia*, the chief city of which is called *Arlenquistan*, located in the Milky Way. They told him that in their own calendar they were now in the year 14,329 (according to our concept of time).

A lesson

Straight away they showed him a book, in which he saw a human being lying with his stomach opened as if he were undergoing a surgical operation. Next, he saw three figures resembling as it were "globes," inside which he observed the following things: in the first one, something resembling reddish blood, with innumerable small "viruses"—as he heard them explained in his mind after at first not knowing what they were; in the second "globe," of a light yellow colour, he also saw viruses, but with a sort of "little feet," and in the third "globe," of a deep yellow colour, he also saw viruses, but with "lots of little feet." He was then informed that all these viruses were of the fearful disease known as *cancer*, concerning which they said they would give him a detailed explanation.

The report on how to cure cancer, as taken down by the lady psychiatrist is as follows (textual transcription of Maceiras' statement to her):[1]

"The union of supremacy in observing the worlds, which cover in their ultra-rapid craft of the Interplanetary Empire, observing the worlds, observing the life upon them, their fauna, their blood, their brains, and the other various stages, not merely of

'intelligent' beings but also of the inorganic life belonging to the various worlds, such as that of the of the fungi, of the minerals, of the plants, and many others also, in order to give them the light which they need in order to exist, inasmuch as they are the basis for destroying the terrible octopus of cancer, this gangrinous and infectious disease that devastates them.

"In the world called *Cleotor*, or the world "of the Sea and the Moon" (i.e. *Earth*), everything is available that is needed for the purpose of destroying this terrible enemy and extirpating it entirely (methods mentioned, via injections, and certain others, not mentioned, with vaccines). And so I now give you the formula for saving the children of the world of the Sea and its ancient Sun, not only from the malign octopus of cancer, but also of many other diseases as well which belong to the leprous species.

"But the sons of this great planet must unite, and must give each other the embrace of fraternity *and not despise colours nor flags.*

The Search for the formula

"Inorganic life contains the following elements which, if they are destructive, they are so because mankind are all disunited and because they all use these elements more for destroying than for saving or for building.

"*The Radal* (sic) or *Radius* which is equal for this case, like the atoms and/or the nuclei, both atomic as well as hydrogenous (their poisons, their gases, or their ashes), all this which produces the great radiations when the explosions occur, they should do it downwards and they should remove all the elements that produce these magnetic and radioactive fields. With them, they must form the *microbic* platform in fungoid roots and other living bodies of the fauna.

"First of all these elements are to be fermented, so as to remove the bacilli of (?—necrosis—*naucrearosis*) and the germs; then they should (or can) add to them, one of the three marvelous drugs which your scientists have, namely the penicillin, the panitrotine, or streptomycine (*estratomicina*, sic).

"Once the field (?—campo) of the destructive bacilli and germs is secured, and once the Microbic Platform has been achieved, then study those which do not destroy each other. Separate out the good, and also the bad ones; and then form among them as it were microatomic armies. Then when you have got that, you will have attained total success. (In some seven or eight worlds in this Milky Way they have managed it, and so why not you, my children?) [M. said *Via Letal*, 'Lethal Way,' instead of *Via Lactea*, 'Lactic or Milky Way.' This shows the degree of his country bumpkin ignorance!—G.C.]

"Finally, should the drug not be quite as it should be, you can aid it with *red*, *white*, and *ultra red* or *celestial rays* as the case may be (as we don't know what type of blood the patient may have, and you drink alcoholic drinks here, and you take other drugs, which destroy mankind and which are unknown in the neighbouring worlds where are also your brothers).

"I cannot give definite explanations, for in the world of Alchemiotomy (sic: Alquimiotamia) the Alchemists are seeking the link of the Philosopher's Stone. And they will discover it too..."

The text of Maceiras' statement on what they told him about the UFOs is as follows (transcribed, as was also the piece on cancer, by the lady psychologist from her tape-recording of Maceiras' declarations):

"As regards the craft: they are called *roctoar*. The manner in which they function is something marvellous, and as yet still unknown to the people of Earth who, if they had it, would use it for making war...

"Their speeds are very variable, but they can attain limits that to you are inconceivable.

"The metal of which they are made is called MRU, a mineral unknown to you, which, once it has been moulded in the shape of the space-craft, is indestructible, cannot be melted down again, and can be projected through Space in the form of 'energy' (See sketches).

"The energies of these craft are electromagnetic, and are obtained from the atmosphere (the lower and upper atmosphere of each planet.)[2]

"We are visiting you because you are causing atomic explosions which are having a great effect upon the Sun, which may suffer damage as a result of them; in a very distant past time, the Moon which is now in orbit around your world...was a Sun, which later cooled, the result of which, on *Cleotor* (that is to say, on your *Earth*) was a reversal of the Poles and the destruction of almost all life, which included gigantic animals.

"Upon your planet there are mighty seismic movements and earthquakes coming soon, which will destroy part of the planet. (At this point, Maceiras began to utter words in a strange unknown language. Subsequently he was no more able than anyone else to know what they meant, but the sound of the words is more or less as follows:

"Er a wanter fa adariner con stoj..." "Entur bader in estad edsen decader...wanter funt" etc.

Translator's Notes

1. I have done my best with Senor Maceiras' very special brand of Spanish, and can only say that I hope I have got it right on all essential points, though much of it will remain incomprehensible in English as in Spanish. It must be understood that many of the scientific and medical words are not correctly pronounced by him in Spanish, his mind no doubt only now having such terms coursing through it for the first time in his whole life. I agree however with Pedro Romaniuk and Jane Thomas that all this works in favour of a more impressive effect so far as *genuineness* is concerned. We really do have the impression that here is a completely simple, rustic, uncultivated mind which is, as it were, "falling over itself" in its eagerness to utter all these new and startling ideas and pieces of information which have suddenly come to it as a result of a strange *expansion of consciousness* that it is difficult to account for in a man in his situation.
2. We have also received a photostat of the rough notes and drawings, made by the lady psychiatrist, and relating to the alleged construction and method of operation of the power-unit of the "saucer", as described to her by Ventura Maceiras. It will, however, take us some time to arrive at an understanding and an accurate English rendering of these notes and sketches, which will therefore have to be left over for possible publication later.

THE CONTACTEE OF TRES ARROYOS: SOME THOUGHTS

Jane Thomas

Our contributor is well-known to readers of FSR publications. She assists Pedro Romaniuk, a former official investigator of air accidents, in their small UFO research group in Buenos Aires. These comments accompanied Sr. Romaniuk's current article on the contactee Ventura Maceiras – which Miss Thomas had typed, but which she had not, as on the previous occasion, translated – and were also written in Spanish. Translation by Gordon Creighton. – EDITOR

MY personal opinion is that this case contains much food for thought. The style of handwriting of Sr. Maceiras is completely rudimentary, as also are his grammar and his manner of expressing himself. It is wellnigh inconceivable that a 73-year-old man, to all intents illiterate, should suddenly, from one day to the next, start expressing ideas and revealing knowledge of the kind about which we have just read. If all that he has said is mere invention, then old Ventura Maceiras must have an intelligence that is right out of the ordinary, and a prodigious imagination as well.

The truth of the matter is that Sr. Maceiras scarcely knows how to read or write, he possesses no television set, he lives in a place remote from the centre of the town where, had he been nearer, he might have been able to have gone to a cinema -- if this were not beyond the power of his pocket. His sole link with the outside world is his little transistor radio, and the broadcasts that that picks up carry no science fiction programmes.

Whence the knowledge?

Where then could Sr. Maceiras have obtained so many ideas -- some of which are in agreement with those in cases reported from other parts of the world? How did he come to invent the strange words that he uttered? If he had really wanted to fool the doctors would he not have said that these words mean "so-and-so" and "such-and-such" rather than admitting that he does not know what they mean? Then there are the names of his visitors, and of their supposed planet of origin (names which to me *sound* similar to those given by other contactees -- and as far as I know one can count on the fingers of one hand the number of books that deal *exclusively* with contacts and contactees). Again, how did he come by the name for the metal, and the name for the craft?

What benefit could there be for a man of 73 -- whose sole means of subsistence is looking after a piece of land -- in perpetrating a hoax, knowing that should he be found out he would lose his job, become the butt of all the jokes, and of the insults too? We must forget that everybody who knows him has confirmed that Sr. Maceiras is a simple, harmless person, that he does not drink strong liquor, and that his mental and physical health is good.

If we bear in mind the fact that it is claimed in so many contactee cases that the alleged extraterrestrial beings communicate with earthlings by telepathy or mental projection (the words or images being received directly into the brain), then the most effective receiver for such transmission "free of interference" would be a virgin mind, one not preoccupied with the problems of sophisticated everyday life, not cluttered with scientific knowledge generally thought to be infallible, or with concepts considered to be unchangeable. In a case like this I am inclined to give more credit to a person like Sr. Maceiras than to someone who has had the benefit of an education, particularly an advanced one.

Proposals

The position that I feel we should adopt at this stage is that of rejecting none of the witness's statements, and keeping the case up-to-date in our "active" files so that its details can be compared with those of similar reports, past and present, of events elsewhere in the world, and keeping it readily available for study by *bona fide* researchers in other disciplines.

When discussing this case with Señor Oscar Uriondo* an interesting idea came to me: namely that all investigatory groups start their own register of "incredible" or "crazy" cases which, for precisely that reason are not considered suitable for publication. How would it be if they were all made known, and a comparative study undertaken of the statements uttered by these contactees? Maybe corroborating details would be found which would help us fit together a few more pieces of this immense jigsaw puzzle.

* Sr. Uriondo is compiler of the catalogue of Argentinian Type-1 cases currently appearing in *FSR Case Histories.*

A COMMENT BY GORDON CREIGHTON

WE agree with Miss Thomas that it may well be that the most valuable material we have to hand are the "contactees" and their reports, which many investigators in the past have sought to disregard.

There must be no place for scoffing in our attitude to cases such as this one from Tres Arroyos, Argentina, where we have this weird spectacle of an elderly, illiterate peasant, one of the true descamisados of our Earth, who tells us that he has been given the secret of the cure for cancer. Nobody who

(Continued on page 21)

BRITISH UNIDENTIFIED FLYING OBJECT RESEARCH ASSOCIATION (BUFORA)

Founded 1964

European Federation In keeping with its third aim, BUFORA supports action, currently under discussion, which will lead to closer co-operation between scientifically orientated UFO societies in Europe. It is recognised that the main function of a federation would be mutual co-operation and exchange of information, with rules kept to the minimum. Cult-orientated groups would be discouraged from taking advantage of the status of such a federation. Letters from other societies should be addressed to: The Hon. Secretary, BUFORA, Miss B. Wood, 6 Cairn Avenue, London W.5.

Research Headquarters The Association has adopted Newchapel Observatory, a private astronomical observatory, as its research headquarters. Letters concerning research or visits, should be addressed to: The Director of Research, BUFORA, Anthony Pace FRAS, Newchapel Observatory, Newchapel, Stoke-on-Trent, Staffordshire.

BUFORA JOURNAL John Cleary-Baker, who edited the quarterly journal since 1965, has retired from this post. He has been succeeded by Norman Oliver. Editorial correspondence and exchange journals should be sent to: The Editor, BUFORA JOURNAL, Norman Oliver, 95 Taunton Road, London SE 12.

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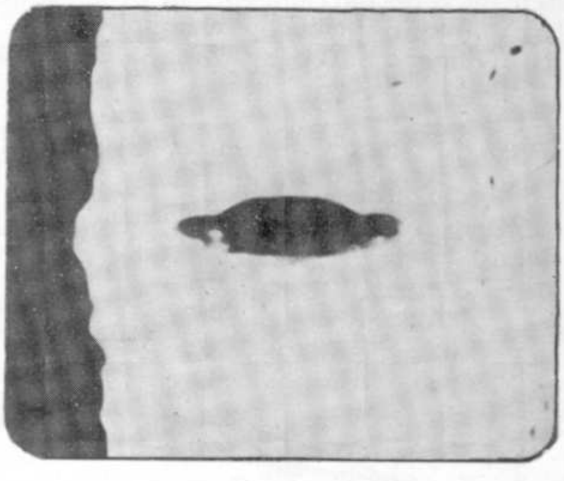

This Disc was photographed by Mr Lars Thorn at 9.55 a.m. on 6th May 1971, at a point 5 km. N.E. of Skillingaryd, Sweden.

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OBSERVATIONS WHILE ON "NIGHT PATROL"

UFOs over the coast of Kent

Derek D. Dempster

Our contributor was the first Editor of *Flying Saucer Review.* Pressure of work as an aviation journalist forced this wartime RAF flying instructor and post-war R.Aux.A.F. fighter pilot to give up his post with FSR during 1956, but he is still a director of our company. Mr. Dempster is well known for his co-authorship of *The Narrow Margin* on which was based the film *The Battle of Britain.*

THE sky on the moonless night of June 22, 1973, was clear. The stars were bright; and as usual when it is like this, I took time to gaze at them from our paddock as "Fiddle" our Labrador, went for his end-of-day sniff and widdle.

It was ten minutes before midnight and apart from a single airliner flying south along Blue Airway Three, anti-collision and navigation lights flashing, there was no other aerial activity - except for a pinpoint of light travelling eastwards.

I saw it first as it passed between Arcturus and Spica on a course of about 076°.

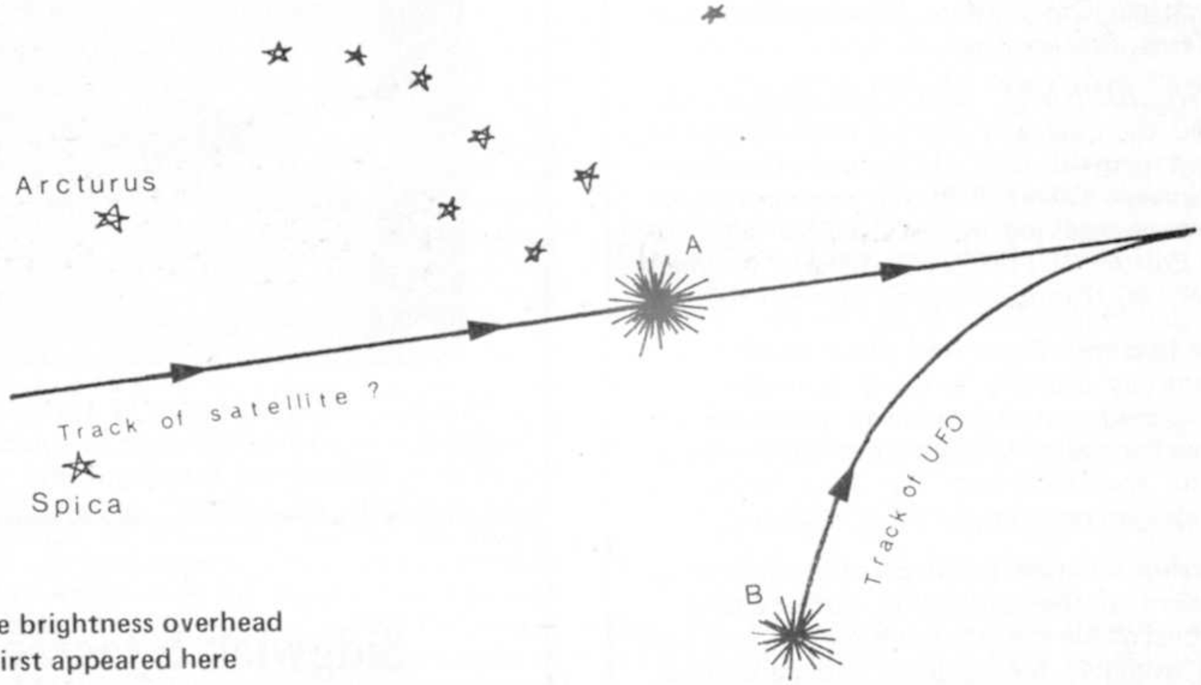
"Another aircraft," I thought. "I'll hear it as it passes overhead." But there was no noise. Nor flashing anti-collision and navigation lights. Moreover, as the light approached zenith, it brightened. Overhead, its brightness was intense and it took on the shape of the sort of star you would put on top of a Christmas tree. It then faded into a pinpoint of light.

The object's pace reminded me of Echo 1, which I had seen on numerous occasions in the early 1960's, and I concluded that its brightness, when overhead, was caused by reflected sunlight. In other words, it was fully exposed to the northern summer sun.

Two things militate against this conclusion, however: reflections of the sun ought to last for a few seconds only, and yet this UFO was visible throughout its trajectory. The second point is that the object did not maintain a dead true course. It appeared to snake. The oscillations were so small, however, that this impression may have been an illusion.

The elastic of my conditioned mind keeps snapping me back to the view that what I saw *was* a satellite. But I am still wondering about the second object I saw that night. It appeared suddenly east of Regulus and, following a gentle "curve of pursuit", closed in on the first as it disappeared from view just south of Procyon.

No amount of conditioning will ever convince me *that* was a satellite!



A: Intense brightness overhead
B: UFO first appeared here

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TRACTOR DRIVER UNDER "COLD SCRUTINY" BY UFO

A young man's unnerving close encounter, near Garah, New South Wales

W. C. Chalker

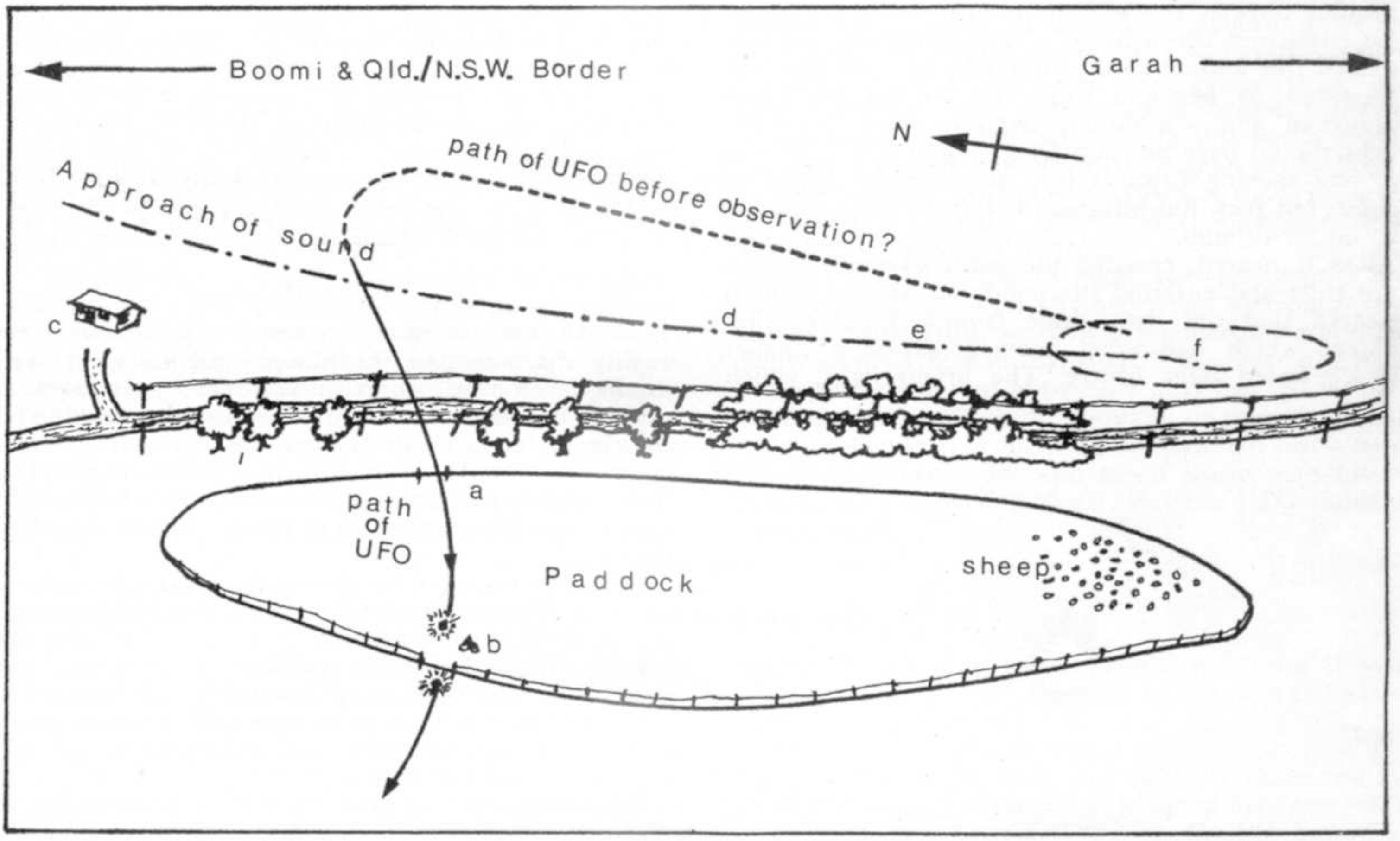
Our contributor is Field Investigator and Liaison Officer of the UFO Investigation Centre, Sydney, Australia.

DURING his 1972 summer vacation, Greg Hardy, a New England University Economics student (from Grafton, N.S.W.) was working on a friend's farm. The farm, operated by a Mr. Cook, is situated roughly 13-14 miles from Garah and exactly 50 miles north-west of Moree, some 20 miles from the NSW-Queensland border. The surrounding country is typical of western NSW: flat, the monotony of the landscape being broken only by bushland, which is fairly heavy in parts.

On the night of December 15/16, Hardy was ploughing in weeds in a paddock. The sky was clear with no visible cloud cover. The moon was at about three-quarters phase and the stars were clearly seen. Visibility was described as being "perfect."

The incident

At about 1.30 a.m. (December 16) Hardy stopped the tractor near the access gate for a "smoke." He then heard the noise of a high powered engine, sounding something like a low flying plane, or a semi-trailer cruising nearby. His curiosity made him turn to investigate the source of the noise, but nowhere could he make out any light. All he could determine was that something was passing by at low altitude. At first the noise appeared to be approaching from the direction of the Cook farm house. It appeared to approach the road and follow it on the opposite side



The sighting area, near Garah

Key:
- **(a) noise first noticed here at about 1.30 a.m.**
- **(b) site of close encounter with UFO at about 1.35 a.m.**
- **(c) Witness returned to house at about 2.05 a.m. and returned to b with friend**
- **(d) sound cut out here**
- **(e) sound of deacceleration**
- **(f) supposed landing area**

towards Garah, roughly in a south-easterly direction, and parallel to the powerlines running on each side of the road.

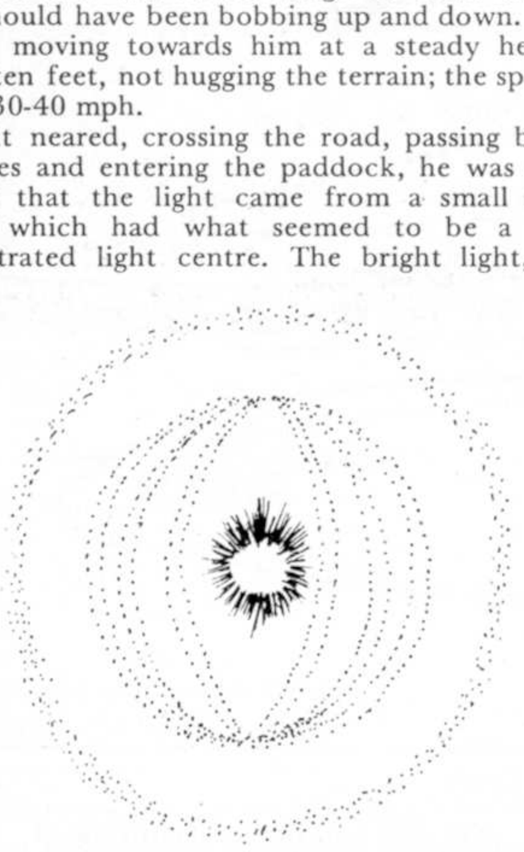
Some 500 yards down the road the noise of the "motor" cut out, de-accelerating, and dying gradually as it went further away. Hardy stared up into the sky following the direction of the sound, but nothing was to be seen. He expected at least to see some black object pass by. In this respect he was adamant that if the noise had come from a truck without its lights on, then he would still have been able to see it in the clear moonlight. However, it appeared to be passing by at some height, and of course, invisible flying trucks are quite rare.

The "noise" (which Hardy later stated that he took to come from a "mothership"), then appeared to land in an area obscured from his sight by some fairly heavy bush about two miles down the road on the left hand side.

Hardy thought little of the incident and began ploughing again. Some five minutes later he had reached a spot roughly opposite the gate where he had heard the noise. It was here that he first noticed a light approaching the tractor.

Stopping the tractor (but leaving the motor running), he watched the object as it came towards him. He first saw it in the paddock across the road, heading directly towards the tractor in a straight line. He compared the light to a car's headlight, but dismissed this knowing that there was no road where it appeared to be, and since the ground had been ploughed and was rather rough to drive over, the light should have been bobbing up and down. Instead it was moving towards him at a steady height of about ten feet, not hugging the terrain; the speed was about 30-40 mph.

As it neared, crossing the road, passing between the trees and entering the paddock, he was able to discern that the light came from a small circular object which had what seemed to be a smaller concentrated light centre. The bright light, which illuminated a wide area, appeared to be radiating from the surface of the circular object and not from the central mass.



The UFO: a "concentrated light centre enclosed by a 'cage of circles'."

When the object was fifty yards away, it made a smooth turn, heading now west-south-west. When it was just twenty yards away from the witness it stopped and hovered, still about ten feet from the ground. It did not appear to be solid, but the centre appeared to be more concentrated than the rest of the white ball of light. The "shape" of the sphere "was traced out by three (or four) ill-defined lines on the outside of the object". These "circles" or "ribs" of relatively well-defined light, were geometrically spaced apart at 120° to each other. All were vertical and met at the top and the bottom of the object. The total diameter was three feet, and the concentrated light centre, enclosed by the "cage" of circles was between eight and nine inches in diameter. Overall, the light appeared to be constant, but the ground illumination appeared to be flickering (this effect was hardly noticable and may have been due to an optical aberration). The eye level of the witness, sitting on the tractor, was about seven feet from the ground, and the object was two or three feet above his eye level, i.e. about ten feet from the ground.

From the time the object entered the field, Hardy realised that it was nothing natural. Alarm, mixed with curiosity, rooted him to the spot. He said he had the feeling that the object was coldly analysing and gathering information about him.

It hovered for about five seconds, then suddenly vanished. The witness whirled about on the tractor seat, and saw it reappear, further behind him and to the right, just outside the paddock fence, still hovering at ten feet. It continued moving away in the same direction, finally disappearing in the distance.

Reaction

Hardy was extremely shaken by the incident. He swiftly disconnected the plough and hastened back to the farmhouse, where he was met by the barking of dogs. Banging on the door he roused his bewildered colleague, Mr. Rowan Hickson (whose shift he had taken over as Hickson had had little sleep). The first thing the witness said was: "Where's the shot gun?" Hickson noticed that Hardy looked white in the face.

The two returned to the scene of the sighting and by now Hickson was a bit nervous. Nothing unusual was noticed, save the silence of the place. During the previous night the winds had been quite gusty, but that night conditions were absolutely calm and clear. Once the area had been investigated, Hickson returned to his sleep, while Hardy continued ploughing - this time armed with a shot gun.

Earlier he had noticed that there were sheep at the other end of the paddock. By the time he reached that end, everything appeared quite normal. The sheep merely shuffled out of the way of the approaching tractor. About five miles to the south he had noticed a house light earlier in the night, but he didn't notice whether it had been on during the sighting.

Comparisons

The fact that the "noise" appeared to follow the telephone wires which ran parallel to the left hand side of the road is interesting. Another possible relationship between UFOs and power lines was also revealed in a case I investigated on the outskirts of Beaufort, Victoria in July, 1969. A young man and his mother saw two circular objects, apparently metallic, with visible portholes, giving off a reddish glow. They flew parallel to some three-tiered high tension powerlines, carrying 66,000 volts, only deviating from this parallel line of flight when the witness's car approached. Both objects turned towards the car, but when the engine was switched off, immediately resumed their flight parallel to the powerlines. John G. Fuller also noticed this perhaps tenuous interest in powerlines displayed by UFOs during his investigations for his book, *Incident at Exeter*. Physical evidence for a direct relationship is insufficient, but merits further investigation, particularly when one considers the numerous so-called electro-magnetic (EM) effects on vehicles, such as those reported in France early in 1972.

Comments

Hardy had started ploughing at about 11.00 p.m. on the Friday night, and stresses that by 1.30 a.m., he was not showing signs of excess fatigue. He admits that he was a little tired but not to such an extent that his faculties were imparied. Another important point is that the witness is partially colour-blind (to bright surfaces in particular). He would have been able to distinguish between red and white, but the colour green would have been difficult for him to recognise. With this in mind, he describes the object as being a "white ball of light."

The sighting couldn't conceivably be explained away as either ball-lightning or swamp gas. Conditions were just not present to give rise to them. Furthermore, the object was well defined in shape and its movements certainly not erratic. There was no body of stagnant water nearby; all the dams are usually fit for drinking and the numerous irrigation ditches are in constant use.

Some time later, the witness happened to be ploughing in the area where he thought the "noise" had landed. He made a casual inspection, but found nothing unusual.

Hardy has not seen UFOs on any previous occasion and his only familiarity with the subject comes from reading Von Däniken's books and various newspaper articles. He did not report the incident to any authority, but mentioned it to a friend, who pointed out that he and someone else had seen an identical object sometime during November, 1972, about a month before his sighting. The local newspaper, *The Moree Champion*, records that on the same night a local farmer saw an identical object while driving in the area, some time before Hardy had his encounter.

I know the witness personally and feel that his observations are accurate in most respects, consideration being made for his colour-blindness. To add support to his evidence, similar sightings in the area during November, 1972 have been confirmed. A truck driver also claimed to have seen the object early on that Saturday night.

Similar sightings include:

November 26, 1968, 9.40 p.m. Mr. J.A. Wyatt and Christopher Bolton were followed by a circular light while driving between Maitland and Port Victoria, Yorke Peninsular, South Australia. The UFO travelled parallel to them, in a south-westerly direction, for about 9 miles, when the UFO made a sudden half-circle-turn in front of their car. According to the witnesses, "It came down at a very slight angle towards us at a very fast rate. It got larger and larger and changed colour from bright white to orange-red." It came within 200-300 yards of the car and travelled parallel to it. It sped off when the witnesses arrived at Port Victoria where they contacted Constable D. Guerin, but it returned, remaining in the sky for about 4 minutes.

January 5, 1972. For 13 miles, between Penrith and Windsor (suburbs of Sydney), a Wahronga man driving home from work was pursued by a blinding light, some 3 feet in diameter. The object's distance from the car varied between a few feet off its back bumper bar, to trailing about a quarter of a mile behind. The man brought his car to a half just outside Windsor, hopped out and stood ready with his car spotlight to meet the object. But the UFO suddenly disappeared.

THE CONTACTEE OF TRES ARROYOS *(Continued from page 17)*

has ever watched a loved one dying of that terrible scourge will feel that we should approach such a story with anything but scrupulousness and extreme candour. Yes, as we all know, alas, it *may* turn out to be just another piece of cruel hoaxing by those beings, totally devoid of pity, who watch from the wings of this *gran teatro del mundo*, this great theatre of the world.

But in an infinite Universe the number of possibilities is also infinite, and we should take great hope from this thought. Our cancer cure, incomprehensible as this present version of it is, *could* turn out to be genuine. It would be a dreadful thing if, having had so valuable a clue in our hands, we threw it away because we were not prepared to examine everything with the utmost care.

One thing is certain about the Maceiras case. *It is claimed that something has radically improved this poor old codger's health, has pumped his brain full of new ideas, and has filled his mouth with a third set of teeth.* If all this be true, – and Dr. Hynek has referred to this case in a public lecture last August in London, then it is quite a lot more than *our* science and *our* medicine are capable of doing in this year of Grace of 1973, so it looks as though we would be prudent if we did not scoff too soon.

RATIONALITY AND ITS LIMITATIONS

I. Grattan-Guinness, MA, MSc, PhD

DILLON'S BOOKSHOP in London keeps its stock of UFO books in the section for the history and philosophy of science. It seems to me an admirable place for them, for the problem of UFOs appears to have not only an extensive history but also an exceptional range of philosophical features. It is with these latter aspects that the notes below are concerned.

Dr. Grattan-Guinness is Principle Lecturer in Mathematics at a College of Technology in Middlesex. He is also an Historian of Mathematics and Mathematical Logic, and his two books The Development of the Foundations of Mathematical Analysis from Euler to Riemann, and Joseph Fourier, 1768-1830, were published by Massachusetts Institute of Technology (M.I.T.), Cambridge, Mass., U.S.A.

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1. It is widely thought among scientists and non-scientists alike that the purpose of scientific theories is to explain the unknown in terms of the known. We know certain things already; now we must use our wits and our observations to learn about the things of which we are at present ignorant.

This may be an accurate description of the *chronology* of our discoveries, but it is a false analysis of the knowledge that we obtain. For *scientific theories, as theories, explain the known in terms of the unknown.* We "know" our observations; and we explain them with theories whose basic components are "unknown". For example, Newton's law of gravitation explained the motion of physical bodies on the earth, and of the planets of the solar system, in terms of forces obeying a certain law of attraction. Now it is these forces which are unknown, not the motions they explain.

One of the chief hopes of students of UFOs is to obtain an explanation of the phenomena in which they are interested. It must be realised that the explanation will be in terms of "unknowns" in the sense of the above discussion, and that therefore the explanation might be more strange than the sightings which inspired it, not more familiar.

2. The relationship between knowns and unknowns is an important aspect of the logic of explanation, and its frequent misrepresentation is a correspondingly significant feature of the conception people have of rationality. For when a "rational" explanation of UFO phenomena is sought, rationality is conceived as the process of passing from unknowns to knowns, from ignorance to knowledge, from error to certainty. But the argument above exposes a sense in which this conception of rationality is wrong. Let us call this view of rationality "dogmatic," meaning not that it affirms any particular dogma but rather that it shares with all dogmas a belief in the infallibility of its principles and the certainty of its deductions. By contrast, the vision of rationality as a means of discovering new unknowns may be called "critical," emphasising its motivating spirit in the search for errors and unexpected effects. Critical rationality views rationality as a collection of *current habitual expectations* which may require *revision* when next used. Dogmatic rationality sees rationality as a system of *established criteria* whose standards all problems must meet.

3. Dogmatic rationality appears prominently in the rejection of UFO sightings. The alleged phenomena are "physically impossible" (that is, they lie outside the range of our established experiences). Hence UFOs do not exist. Of course the conclusion may be true; but this kind of argument is insufficient, because it relies on the correctness of dogmatic rationality, which in fact has sometimes been refuted by ordinary physical phenomena. The mistaken character of dogmatic rationality is not widely recognised, least of all by ordinary people whose belief in it motivates their hostility to alleged UFO reports.

4. Critical rationality may lend a few insights to our relationship with possible higher species. Relative to us they must seem to be *super-rational,* of orders of technical knowledge beyond our current capacities. Hence the apparent impossibility of their actions *is only to be expected.* Furthermore, if several different species are observed here, some may be at a different level of super-rationality from others. It would be important to hear of cases where apparently different species were observed simultaneously.

Mention of the possibility of different levels of super-rationality emphasises the fact that *super-rationality is not omniscience.* The higher species may surpass us, they may even have been our gods in times long past, but they are not God. Indeed, their super-rationality will be critical in the same way as our rationality, subject to revision and adaptation.

5. We need to admit the superiority of higher species only with respect to their physics and technology (and by implication, perhaps, to their mathematical and linguistic powers). It is a mistake to infer that they must have higher ethical, moral and judicial codes also. There is no necessary correlation between science and ethics; packs of wolves do not have to have Watergate hearings.

This last point is one of several reasons why I dislike comparisons between humans and animals to be used in discussions about higher species. Such comparisons are bound to be weak because they have to be extended in order to apply to comparisons of ourselves with higher species, and in the process may well bring in factors which previously were irrelevant. Critical rationality is an important example; it must play a *far* more limited role in animal life than it does in ours or would in any more advanced culture, since it requires among other things considerable linguistic capacity.

6. One of the most unfortunate features of twentieth century science has been the grossly

IVAN T. SANDERSON: AN APPRECIATION

John A. Keel

ONE of Ivan T. Sanderson's myriad hobbies was collecting other Ivan Sandersons. Over the years he claimed to have located and corresponded with at least 17 others, all unrelated, bearing the same name. But there was only one **Ivan T. Sanderson** and he was a very special man, indeed. A "child of the sun", as he liked to think of himself, who was something of a biological oddity because he should have been born twins and possessed some double organs, including a double brain. The latter served him well in his final days when a vicious cancer attacked. His fine mind continued to function until the very last even though half his brain was being savagely eaten away. (He, himself, discussed this grim business freely on radio programmes.)

Most men are measured finally by their achievements; by what they manage to leave behind. Ivan, who died on February 19, 1973, did leave us over twenty books and it is still too soon to judge their ultimate worth and impact. The one thing he could not leave us was that superb instrument, that storehouse of dazzling knowledge acquired in a lifetime of study and adventure, his fantastic double brain. He knew - really *knew* - more about history, science and philosophy than any man I have ever met. And this knowledge poured from him in an unending torrent. He wrote on a typewriter he designed on a continuous roll of paper so he wouldn't have to stop and change sheets. Books and articles flowed from that machine in a great stream despite the chaos and distractions that reigned around him.

Ivan's isolated farm in the mountains of New Jersey failed to provide him with the seclusion necessary for a contemplative life. He was bombarded with visitors ranging from famous scientists, authors and researchers, to adoring fans. Often people who came to spend a day or two would end up staying for a month or longer. Then, too, there were the animals. At different times he was caring for everything from leopards, goats, geese and donkeys to elephants. For years he was familiar to American television viewers as a leading animal authority. But, as he often carefully pointed out, he was not an "animal lover". He knew and understood animals as some men understand machines. However, his last act was to call his two beloved dogs to his bedside.

One of Ivan's many talents was his remarkable ability as an artist. He was one of the very few animal artists in the world (it requires an expert knowledge of animal anatomy to draw them accurately), and many of his books were illustrated with superb drawings executed by his own skilled hand. His eye was so keen and his hand was so sure that he probably could have earned a comfortable living as an artist.

Ivan's talents were too varied, and his inquisitive mind was too restless, to allow him to settle for a single career. He literally led several lives...all at one time. He began as a zoologist, trained in England (one of his fellow students at Cambridge was the late Ian Fleming, author of the James Bond Stories),* and his first book, *Animal Treasure* (1937) catapulted him to fame and literary success while he was still in his twenties. But writing was merely a mode of communication to Ivan, and he was an expert in *every* form of communication. On the speaker's platform

* [Another contemporary of Ivan's at Cambridge was our own Gordon Creighton—EDITOR].

(continued from page 22)

exaggerated claims for psychological theories. Their capacity for universal explanation is hailed as a triumph; but in fact it is a defect, for if five different theories explain the same phenomena then at least four are wrong, and their irrefutability prevents us from finding out which ones they are.

Further, psychology is sometimes involved in the UFO problem for the wrong reasons. Let us suppose that someone reports a sighting which dogmatic rationality decrees to be impossible. Therefore something is wrong with him, and his psychological background needs exploring in order to discover his (alleged -- "unknown", in our earlier sense) flaws. Now even if such flaws are convincingly found, it seems to me that sometimes they might be better interpreted in terms of a whole class of human capabilities which in our dogmatic way we call "supernatural" -- telepathy, extra-sensory perception, parapsychology, and so on. There seems no doubt that some people have gifts in these directions, although at present neither they nor anyone else knows how or why. These gifts form a range of data with which UFO phenomena seem sometimes to be involved, and the discovery of a new set of unknowns in whose terms they can be explained is a vital though baffling problem. They are perhaps hints towards our own super-rational powers; certainly they constitute a formidable affront to the expectations of critical rationality.

7. What we cannot talk about is what talking should be all about.

Bibliographical remark

These notes implicitly involve a number of methodological issues, of which many have been discussed explicitly in the writings of K.R. Popper. The most relevant of his books is *Conjectures and Refutations* (1963, London; and later editions), while a brilliant popularisation of his ideas may be found in B. Magee, *Popper* (1973, London).

he was often electrifying. A handsome, imposing-looking man, he had the rare gift for being able to "speak on his feet" and turn the most obscure scientific fact or theory into fascinating material. He could face the most hostile audience and turn them spellbound. He was able to discuss almost any subject...from termites to astonomy...lucidly and in minute detail on the spur of the moment. Above all, his cultured British accent gave him an air of authority which, when coupled with his great natural poise, made him a formidable opponent in almost any debate. In fact, several self-styled authorities learned that engaging Ivan in a public debate was a kind of intellectual suicide. He could – and often did – cut such opponents into tiny pieces...usually because he was better versed in their discipline than they were!

Shortly after he came to the United States, Ivan attended a very rare event...a lecture delivered by Charles Fort shortly before he died. Fort stirred Ivan's insatiable curiosity and he became a devout Fortean. By the time of his own death, Ivan was indisputably the world's greatest Fortean.

Following World War II, during which Ivan served as a British Intelligence agent in the Carribbean, he moved automatically into the public limelight as a radio and television personality. He earned a great deal of money in the 1940s and 50s, wisely investing some of it in his farm outside Blairstown, N.J., but he continued to maintain an apartment in New York City until shortly before his death. For the last decade he was almost entirely dependent on his writings and, like most writers, he went through some difficult lean periods. His problems were undoubtedly compounded by his selfless willingness to help so many others. He edited – for free – many manuscripts by many scientists, and he read and wrote splendid introductions for the books of many of his friends. He gave a free and willing hand to such Fortean authors as Vincent Gaddis and Brad Steiger. One of the last manuscripts to cross his desk was *The Dragon & The Disc* by F.W. Holiday. His only payment was in the high stack of books by many authors, all formally dedicated to Ivan Sanderson. He maintained a mountainous correspondence and spent many hours digging into his huge files for information requested by others. In the mid-1960s close friends urged him to found a society to formalize somewhat all these extracurricular activities. The Society for the Investigation of the Unknown (SITU) came into being.†

In 1966, Ivan and I agreed to collaborate upon a book about unidentified flying objects. Our mutual agent, Oliver Swan (both Ollie and I were also on the board of directors of SITU) located a publisher for the venture. Ivan immediately buried me in long, detailed outlines, and I soon realized, uncomfortably, that our individual approaches to the subject were radically different. I finally withdrew from the partnership. Ivan went on to produce *Uninvited Visitors* (1967), which still stands as one of the best works on the subject.

Privately Ivan, like myself, came to suspect that UFOs were inexorably related to psychic phenomena. He even had misgivings about his favourite subject... the Abominable Snowman. (His masterful book, *The Abominable Snowman: Legend Come to Life,* was published in 1960.) We had one long discussion in 1968 in which he expressed the belief that many of the hairy humanoid sightings in the U.S. were probably psychic in origin.

One popular complaint among armchair ufologists is: "Why don't the 'Men in Black,' and all such things, happen to the writers and scientists who investigate UFOs?" The truth is: these things do happen, but the investigators wisely refrain from writing about them. I know for an absolute fact that such American luminaries as Otto Binder, Brad Steiger, Jerome Clark, Frank Edwards and Ivan T. Sanderson have all experienced remarkable problems in this area. I was often present on Ivan's farm when unusual things happened to his telephone and mails. I installed a magnetic UFO detector in Ivan's attic and it often sounded an alarm bell in 1967-68. Strange aerial objects, and even mysterious black Cadillacs, were frequent visitors to the remote back road on which Ivan's farm is located. At one point in 1968, Ivan was extremely nervous about the things that had been happening (and these included a wide variety of poltergeistic manifestations). He referred to the culprits as "OINTS"...Other Intelligencies. Later he did outline some of his conclusions in his book *Invisible Residents* (1970), and he related some of the more amusing incidents in *Investigating the Unexplained* (1972).

Tragedy stalked the Sanderson farm in recent years. One young man serving as Ivan's assistant suffered a nervous breakdown. Alma, his wife for thirty years, died of cancer in January 1972. Shortly before his own death he married Marion Fawcett, a Fortean who is now dedicated to preserving and carrying on his work.

It can truthfully be said that Ivan influenced every person whose life he touched. He was Forteana's greatest spokesman in the United States and, single-handed he converted thousands of sceptics into believers with his irrefutable logic, grace and wit.

My last real conversation with Ivan took place in the fall of 1970 when we had dinner together in a little Lebanese restaurant in New York after participating in a symposium. He was then facing his sixtieth birthday and he talked rather grimly about approaching death. I jokingly, and not very originally, told him that he would probably outlive us all.

He probably will.

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† The Society for the Investigation of the Unexplained; RD 1; Columbia, N.J. 07832. Membership is $10.00 per year and includes a subscription to Pursuit, the Society's quarterly journal.

YOUR CLIPPINGS of newspaper items are very welcome. We apologise here for being generally unable to acknowledge these items as the pressure of work on our tiny staff and on our postage resources is too great. However, please do not be deterred by this seeming lack of courtesy. We really do appreciate anything you care to send.

UFO ACTIVITY IN RELATION TO MONTH OF THE YEAR

Arnold Davidson

IT is extremely important to find all patterns in the UFO phenomena and through much persistent research a great deal of progress has been made in this area.[1] Most research has been done in relation to day of the week[2] and night of the week.[3] Although some general research has been done in regard to month of the year; to my knowledge, no *detailed* study has yet been carried out involving this aspect of the phenomena. I hope to show in this study that there are definite active months and that the phenomena is fairly consistent from year to year.

As a source I used the 923 landing cases catalogued in the appendix to Dr. Jacques Vallee's excellent book *Passport to Magonia.*† I divided the cases into three groups: the first consisted of the total 923 cases ranging from 1868 to 1968; the second and third groups were subdivisions of the first. The second group consisted of 500 cases constituting the years 1868 to 1959. The third group contained 423 cases from 1960 to 1968. I divided the cases into three groups to see if the phenomenon was consistent in regard to month of the year as it approached present time. The results can be seen in Table 1.

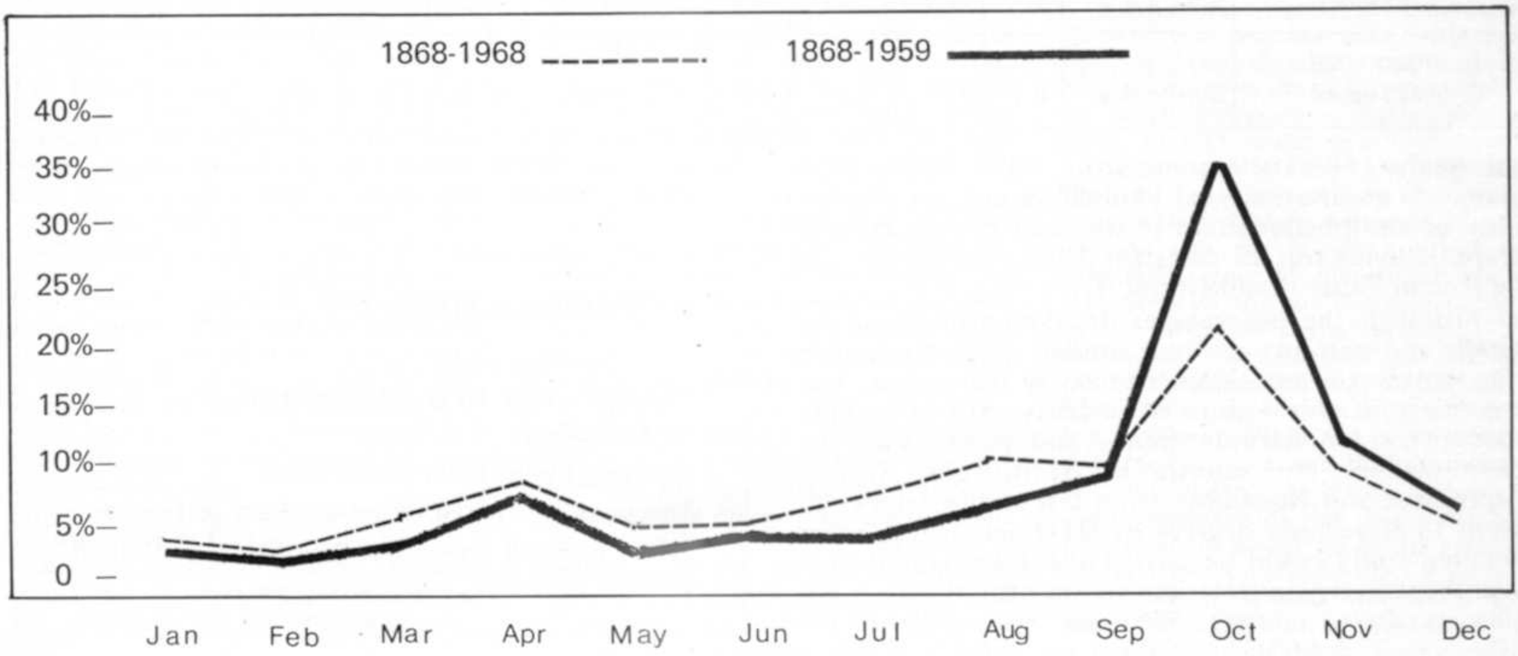
† The catalogue appears only in the Henry Regnery Co., Chicago, edition.—ED.

TABLE I

	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sept	Oct	Nov	Dec	No Month
1868-1968 (923 cases)	4.0	3.0	5.9	8.9	5.3	5.7	7.8	10.5	10.1	22.2	9.6	5.3	1.6
1868-1959 (500 cases)	2.8	2.0	3.4	7.0	3.2	4.2	4.4	7.0	9.4	35.4	12.4	6.0	2.8
1960-1968 (423 cases)	5.4	4.3	8.7	11.1	7.8	7.6	11.8	14.7	10.9	6.6	6.4	4.5	.02

When plotting the 923 cases from 1868-1968 against the 500 cases from 1868-1959 we can see that the phenomena is fairly uniform (Graph I).

GRAPH I



When adding the 423 cases from 1960-1968 to Graph I, we notice some very wide discrepancies, as seen in Graph II.

This huge difference in the October sightings is easily understandable if we take a look at the year 1954. *75.6%* of *all* October sightings come from the year 1954 and *87.5%* of all October sightings between the years 1868-1959 come from 1954. Since 1954 was such an unusual year I think we can get a better idea of the phenomenon if we redo the charts and graphs leaving out *all* cases for 1954. The results can be seen in Table II and Graph II.

Although the percentages do vary somewhat, the *trends* and *patterns* are very *similar.* The only month that varies to any large degree is November, but regardless of this I think it is fairly safe to assume that there are definite trends and patterns in the phenomenon. The months of April, July, August, September and November (to a less stable degree) all seem to have high degrees of UFO activity. A more detailed study could be carried out if we figured each year separately in relation to month of the year. Unfortunately, enough cases are not available for many of the years to present an accurate picture, but perhaps in the future such a study will be possible.

GRAPH II

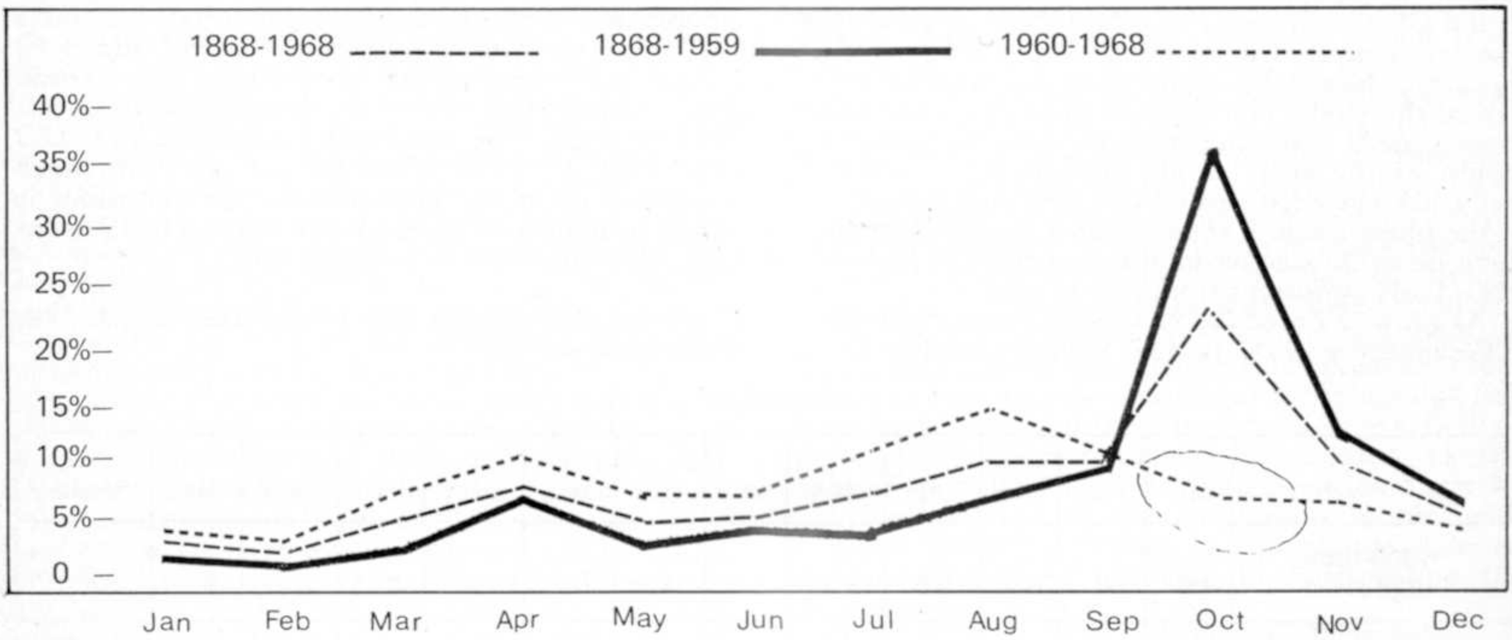


TABLE II

	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sept	Oct	Nov	Dec	No Month
1868-1968 (687 cases)	5.2	3.8	7.6	11.8	6.8	7.4	10.2	13.2	9.5	7.3	9.9	5.1	2.2
1868-1959 (264 cases)	4.9	3.0	5.7	12.9	5.3	7.2	7.6	11.0	7.2	8.3	15.5	6.1	5.3
1960-1968 (423 cases)	5.4	4.3	8.7	11.1	7.8	7.6	11.8	14.7	10.9	6.6	6.4	4.5	.02

References

1. Keel J., *UFOs: Operation Trojan Horse,* Putnam, 1970.
2. Saunders D., "UFO Activity in Relation to Day of the Week", FSR January/February 1971.
3. Vallee J., "UFO Activity in Relation to Night-of-the Week", FSR May/June 1971.

A GENEROUS SUM...

...is offered for a copy of

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This book is required for personal use and research.

Lionel Beer, 15 Freshwater Court, Crawford Street, London W1H 1HS

MAIL BAG

Correspondence is invited from our readers, but they are asked to keep their letters short. Unless letters give the sender's full name and address (not necessarily for publication) they cannot be considered. The Editor would like to remind correspondents that it is not always possible to acknowledge every letter personally, so he takes this opportunity of thanking all who write to him.

Why "Glad"?

Gentlemen:—In my FSR Volume 19, No.2, March-April 1973, I find a strange remark, and I must ask "why?" At the bottom of Page 30, the editor, in answering a letter from one Norman Oliver, begins: "I am glad to be able to say that I have had no experience with UFOs..."

Why, Mr. Editor, are you "glad"? And if you are, surely you are in the wrong occupation, are you not?

I would think of all people *you* would be most anxious to have such an experience! Is there an explanation?

Yours
Helen Frank
(Mrs. Abbott Frank)
223 Idle Wild Road,
Macon,
Georgia 31204,
U.S.A.

Why not?

Dear Madam,—I assume, with dismay, that you reached the end of the text on page 30, and then failed to see the signpost "(continued on page iii)" *and thus never read the remainder of the sentence where I stated that* (my sole) "...preoccupation has been with reports of UFOs and of their alleged occupants, and discussion based on those reports." *It is possible too that you have missed the many reports over the years which we have published telling not only of the apparent benevolent experiences of some UFO witnesses, but also of the ludicrous and bizarre experiences, of the mind-bending experiences, of the sickness-inducing experiences, of the lethal incidents, stated variously to have been the lot of some unfortunate witnesses. After what I have read in all the reports that have come my way I still retain a deep and compelling interest in the subject, but I am indeed glad to be able to occupy a chair on the sidelines as long as I may, looking on and recording the scene rather than waiting anxiously for personal involvement and risking a 50-50 chance of something nasty happening. Anyway, what would be the value of such an encounter? If I reported such an experience, no one would believe* me.

Yours etc.,
Charles Bowen, *Editor.*

P.S. You may rest assured, madam, you are not alone: Mr. Norman Oliver also seems to have missed the point!—C.B.

More on "Gobbledygook"

Dear Sir,—With reference to Betty Allen's comments (Mail Bag, Volume 19, No.3, on "Gobbledygook."

For nearly two years I have been researching into the so-called voice phenomenon with a view to trying to establish or discover a cause and source of this phenomena. Although I can appreciate the *very rare* possibility of "metal fillings in the teeth acting as a crude form of detector" as Betty Allen commented, most experiements of this type have been conducted in a Faraday Cage which is surrounded by a layer of sound-proofing material—shielding the recording unit and the operators from general electromagnetic radiation and external noises. This will therefore cancel any effect such as that described by Betty Allen.

Might I respectfully suggest that Betty Allen read two books entitled "Breakthrough"* and "Carry on talking." Both these books will give an extensive account of the voice phenomena.

Yours faithfully,
Francis M.G. Morton, A.F.B.I.S.
65, Malmsey House,
Vauxhall Street,
London. SE11 5LU.

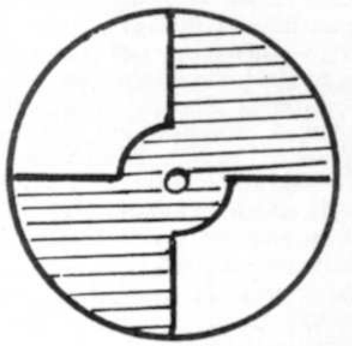
* This is Radive's book, already dealt with by me fairly fully in **Gobbledygook.** — GDN. CREIGHTON

On the Oregon photo

Dear Sir,—I should like to put a finger on one or two weak spots in Mr. Adrian Vance's article about the Oregon photograph (FSR March/April 1973.), in connexion with the recently issued Volume 1, No. 1 of NICAP's *UFO Quarterly Review*, pp. 18-24.

Mr. Vance's conclusions are obviously mistaken, for in the first place the photo shows no "residual imagery", as NICAP observe, and consequently there is no *dis*continuity in the movements of the UFO. And, in the second place, we *don't* see in stills!

As I have done research in connexion with getting motion-pictures on TV, I am thoroughly familiar with the problem of the alleged intermittency in seeing. We do see continuously, but we are not able to see separately a sequence of stills on a motion-picture film as soon as the rate surpasses about 12-16 stills per second, just as we are unable to distinguish separate beats above this frequency in hearing. In this case we start to hear a definite low tone, just as in sight, with a too-rapid succession of stills, we see continuous movement. This is all due to the inertia of the perception-centre of



the brain. Just fancy what would happen if you were to see in stills, and not synchronized to the 50 cycle/sec. frequency of moving-picture films (not 25 cycles as Mr. Vance asserts!): you would go raving mad in a very short time!

To digress somewhat about the number of stills/sec. on TV or motion-picture film, there is also another problem in this connexion. Although we cannot distinguish above the said frequency of 12-16 cycles/sec., we are still able to see a *flicker* in the light up to a much higher frequency, dependent on the brightness of the brightest spots of the picture. A rate of 25 cycles/sec. is much too low for a satisfactory degree of brightness. Therefore a rotating vane with two openings, (see sketch) rotating at 25 rev./sec., doubles the picture-frequency, i.e. to 50 cycles/sec. in motion-picture films. And TV scanning is "interlaced" i.e. scanning alternately the even and the odd lines, in this way also producing a 50 cycles/sec. sequence.

You can try it for yourself by brightening your TV picture too much. At once you will see flicker occurring in the brightest parts. A rate of 50 cycles/sec. is a rather low limit, and 60 (as in the USA) or even 75 (which I have tried experimentally) is much better. The fact that not every picture projected is a next one in the sequence does not matter; the inertia in the eyesight compensates for that. An old gentleman of about 95 in the pension where I live turned on his TV picture to a brightness that was much too much for me. Within five minutes I got a headache from the flickering unless

I put on dark eyeglasses which reduced the brightness to 1/8th. So the old man's eyesight had at least worn out to the extent that *he* saw no flicker at all!

Yours sincerely,
A. Cramwinckel, Engineer,
Chr. de Wetlaan 1,
Hilversum,
Netherlands.
August 3, 1973.

Disvovering oneself?

Dear Sir,—Since opening my first copy of F.S.R. three years ago I have deserted the fiction shelves at the Public Library and wandered through the aisles of the serious, the 'way out' and the esoteric. Starting with Ufology (Sanderson, Keyhoe and Adamski) I went on to Bowen, Trench and Keel. These led me further to a variety of subjects which include:

Ancient enigmas (von Daniken, John Michell and others);
Astral Projection;
Astrology;
Atlantis and Mu;
Dowsing;
Dragons, serpents and other monsters;
Fort;
Hypnotism;
Magonia and other "fairy stories;"
Numerology;
Philosophy (Krishnamurti and others);
Prophecy (Nostradamus and others);
Psychic phenomena;
Reincarnation (Cayce, Joan Grant and others);
Spiritualism;
Theosophy (Blavatsky and very heavy going);
Witchcraft.

So, the mental exercise has widened my vision, you might comment, but it seems to have done more. My previous fifty years had been fairly mundane, yet in the last two years I have seen one UFO and had half a dozen Psychic/E.S.P. experiences.

Is it just coincidence?

To be whimsical on both the personal level and the larger issues (which seems the only sane manner of approach): "where will it all end, I wonder?"

Yours sincerely,
M. Sweetman, Eng. Lt. R.N. (Ret'd),
Elmside,
Fernleigh Road,
Plymouth PL3 5AN.
July 11, 1973.

1825 "Flatwoods Monster"?

Dear Sir,—While looking through a book entitled "Haunted Britain" by Elliot O'Donnell, I came across the following account taken from *Broadsides,* Volume 2 (printed in Bristol between 1700 and 1840). The heading reads, "Extraordinary appearance of a supernatural spirit to two young men belonging to St. Phillips, Bristol, 18th December, 1825."

"In a wood, near Stapleton, where they went one Sunday for the purpose of cutting fir clumps for Christmas, two young men, Davis and Peters, were arrested in the progress of their work by the rattling of chains and a terrible rustling among the trees as if blown by a mighty wind, though the day was extremely serene. These noises were accompanied by the strange and hollow sounds of many unintelligible tongues. The young men stood motionless with terror and consternation, not knowing what to do, and in that state beheld a most horrible and ghastly figure that, surrounded by smoke, came through the copse or wood in front of them.

"Just as this 'Demon of Darkness' was within a few yards of them it vanished in a flame of fire, and nearly suffocated by the sulphurous fumes, they fell senseless to the ground.

"On recovery they hastened out of the wood, leaving all their articles behind them, and returned home in a state of fearful conviction of mind that they had been very wicked in breaking the Sabbath Day. This they resolved never to do again."

Yours faithfully,
Nicholas Maloret,
180 Locksway Road,
Milton,
Portsmouth,
Hants.

On entities

Dear Sir,—The articles by Aimé Michel and A.E.I. Mackay in the March-April 1973 FSR interested me very much because over the past five years I have known two characters who claimed to be, as Mackay states, 'entities whose physical form and characters resemble those of the human being so closely that they could fairly closely pass as one of them! I have referred to them as "genii" but they could equally well be described as demons, angels, wise-masters, or psychopaths. They are different things to different people, but on the whole I found them delightful, amusing, kindly, cruel, and, on occasion, frightening. Under their guidance I had many fascinating psychic experiences. They taught me everything that is in these two articles, and many other things as well, *but I was always aware that everything they taught me had several meanings, and nothing was really as it seemed.*

On one small point I would disagree with Aimé Michel. He states that the belief of the Ancients was wiped out by Islam. If you read the Koran you will find a Sura of the Jinnii which states that a company of the entities (who are created from fire) were out one day when they met the Prophet Muhammad, recognized him, and at once fell down and worshipped him and became followers. A later offshoot from Islam, the Bahá'í Faith, has many references to the Supreme Concourse, the Illuminated Ones, etc. Bahá'ís tend to interpret these references as to the souls of deceased believers, but deeper study in the light of older beliefs would indicate that they have much in common with these other entities.

To anyone interested in the subject, I would suggest a study of Bahá'í books—the originals, not souped-up versions by later writers. *The Epistle to the Son of the Wolf;* The *Book of Certitude;* and the official history, *The Dawn Breakers,* contain much of interest. In the latter-mentioned work, the characters Quddus and Tahireh are particularly fascinating.

I have been involved in the subject of UFOs over the past seven years, and while starting out subscribing to the ET theory, have gradually come around to the stance of FSR of investigating everything and believing nothing ing. I now refer to myself, tongue-in-cheek, as an 'eclectic Keelist.'

I would be most interested to hear from any FSR readers who have had, or are having, experiences similar to mine.

Yours sincerely,
Mrs. Peter Macdonald,
814 Westdale Avenue,
Swarthmore, Pa., 19081
U.S.A.

Animal reactions to UFOs

Dear Sir,—In her most useful letter about varying animal reactions to UFOs (FSR March/April 1973), Miss Hargreaves suggests that I should "look again at my files and perhaps place more value on those reports where no reaction was noticed. That really would indicate something odd."

I do concur most heartily with Miss Hargreaves, and this was precisely in my mind when I deliberately included in my Catalogue a number of cases where absolutely no animal reaction whatever was noted. As she says, it is indeed something very odd, and I am inclined at present to the view that this may be a further piece of evidence in support of the theory that "UFOs" and "UFO entities" are an extremely mixed kettle of fish, and may have very, very varying origins, and very varying motives. Evidently our animals *know* this.

Yours faithfully,
Gordon Creighton
London, SW7

DESIGNED ANONYMITY—A COMMON FACTOR IN UFOs AND AQUATIC MONSTERS

Kenneth C. Bayman

IN an interesting article in FSR (Sept/Oct 1971) under the title "Monsters and UFOs," Mr. F.W. Holiday, who has had considerable experience of the subject, discusses the possibility "that water-monsters exist on a plane with UFOs and share a similar quality of reality, whatever this might be."

The elusiveness of the water monsters in Loch Ness and elsewhere has hitherto made it impossible to establish what might be termed the "scientific" reality of the monsters, although those people who have had first-hand experience of their reality through their own senses, are in no doubt as to the objective nature of the phenomenon. Similarly, although thousands of sightings of UFOs by reliable witnesses are on record and many competent investigators (both lay and scientific) have given the subject their attention, they are no nearer solving the puzzle of the identity of the flying objects. For this and other reasons, Mr. Holiday in the abovementioned article draws an analogy between unknown acquatic monsters and UFOs.

In a subsequent article, Mr. Holiday carries his reasoning further, and points out that just as morality (i.e., a discernment between good and evil) exists only at the human level and not among lower forms of life, so it is reasonable to suppose that "powerful external intelligences...may be even more strongly polarized towards good or evil than anything found amongst people."[1] Mr. Holiday appropriately adds: "If so, great caution is needed."

"A water monster, as an animal," points out Mr. Holiday, "can be neither good nor bad. It must necessarily be a creature governed by instinct and habit. But if it is not an animal but a manifestation then we have something quite different. It could be very evil indeed."

It is the purpose of the present writer to show – as far as this is possible in a short article – that there are very good grounds for the warning given by Mr. Holiday.

The Bible is a collection of ancient writings claiming divine authority for its existence, and enlightenment of the human race for its purpose. That these writings should contain references to the origin and nature of the original "water monster" is therefore not surprising. Nor is it an unexpected discovery to find there revealed that the sphere of operations of that "No. 1 water monster" is threefold, viz., "in the heavens" (the space surrounding our planet), "on the earth" (the land surface of the planet) and "under the earth" (below the surface of bodies of water including the oceans.)

To understand what is taught on the subject by this, the most ancient of books in current use, we must be prepared at least to accept its statements at their face value and avoid trying to "explain it away."

In its early passages the first book of the Bible, Genesis (the "book of origins") tells that a "serpent" was responsible for introducing the progenitors of the human race to the alleged desirability of the knowledge of good and evil. Thus it came about that the human race was from its start bedevilled by a sensitivity to the existence of a two-phase state of affairs, a "good and evil, light and darkness, heaven and earth" state in which polarisation became inevitable. This very state was in fact proclaimed by the Deity, when in passing judgment He pronounced enmity between "the seed of the woman" and "the seed of the serpent."[2]

Now it is important to observe that this "serpent" is none other than the "dragon" or "water monster" of secular myth and legend. The Bible, in contrast with ancient secular writings, gives an explanation of the origin, nature, purpose and destiny of this being, this "powerful external intelligence," (to quote Mr. Holiday). Much of this information is necessarily conveyed in the form of symbols and figures of speech, for the reason that plain, literal language is altogether inadequate for setting forth certain concepts of the mind.

As soon as the initial "polarisation" of the progenitors of the human race had been brought about by intervention of the "serpent," a divine pronouncement of judgment upon this inimical being informed him that henceforth he would be obliged to "go upon his belly," i.e., proceed with a worm-like motion; and that he should eat dust for the remainder of his existence. His victims, the progenitors of the human race, were informed that their bodies would lose their animating principle and return to the dust from which they were made. Thus both the "serpent" and his victims had something in common in their respective destinies - the former was to "eat dust," i.e., to become materialised in the order of being belonging to the earth (as, by way of illustration, a material body is made of what it eats) while the latter, who had originally been "materialised" out of that same earthly "dust" were to lose that material existence, i.e. to die.

Elsewhere in the Bible, we are informed that an eminent being in the heavenly sphere, named Lucifer or "light bearer," fell from his high position due to an overbearing pride which led him to aspire to the first place in the heavenly hierarchy - a place belonging to the Creator alone.[3] We are also given a dramatic picture of a conference of heavenly beings at which this same eminent entity is present for the purpose of

giving an account of his movements. This he describes as "going to and fro in the earth and walking up and down in it."[4] Note his preoccupation with our planet.

In the final book of the Bible, the book of the Revelation, we are given the identity of the great but evil being representing the "other pole" of human existence on the earth: "and there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought with his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him...Woe to the inhabitors of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."[5]

Note that the "great dragon" is presented as the dragon in the heavens; then he becomes the dragon in the earth; and (by implication) in the sea or waters.

In the writings of the prophet Isaiah, the same event appears to be envisioned: "In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."[6] Note (in the passage quoted above from the book of Revelation) that "woe" is pronounced upon the "inhabiters of the sea." Does "woe" come to the denizens of the waters by reason of the presence, the activities and the fate of the "water monsters," and in particular the "great dragon"?

It would seem that, having chosen to assume the form of a "serpent" in order to deceive the mother of the human race, the Evil One was therefore condemned to remain in that "materialisation" or "manifestation" for the duration of his earthly activities (whatever they might be) notwithstanding that he was still able to penetrate to the heavens, possibly in his true angelic (or, more accurately, "cherubic") form, whenever summoned to appear there.

The "serpent" which appeared in the "Garden of Eden" is *contrasted* (in the Genesis account) with the animal or organic creation. It is specifically stated that he was "more subtle than any beast of the field which the LORD God had made." This would appear to lend support to Mr. Holiday's conclusion that the "water monsters" are not organic creatures.

Significantly, the "serpent" appeared on the Edenic scene soon after the manifestation of the animal creation to Adam, as though to disguise himself as a part of that organic creation. We must remember that *deception* has always been the chief characteristic of the Evil Being. And further, he manifested himself not to Adam, but to Eve. Perhaps Adam, with his closer acquaintance with the living creatures of the organic creation, would not have been deceived.

Clearly, the "serpent" was *something quite different from what he made himself out to be.* He was only an imitation animal; he was (to put it another was) disguised as a member of the animal species in order to deceive. Similarly, as Mr. Holiday concludes, the "water monsters" are evidently *not what they seem to be.*

The question arises: Holy Scriptures speak only of one "devil," i.e., "Satan" or "The Adversary," though there are many evil entities of lesser calibre such as the "demons" (disembodied spirits), and there are various "other ranks" among his followers in the unseen world. Is there thus only one "dragon that is in the sea"? As there would appear to be quite a number of "water monsters," however, it would seem likely that these are "lesser dragons" without necessarily detracting from the idea that there is ONE supreme manifestation of evil, THE dragon or "great dragon" as he is termed in Holy Scripture.

Deception has characterized the activities of "that old serpent, the devil and Satan" from the beginning, as we have seen. He is referred to in a later text as being "transformed into an angel of light." Are some of the UFO entities in this category? And "transformed" from what? From a repulsive, sinuous monster into a shining entity able to utilise all kinds of unknown powers resident in "light"?

Mr. Holiday writes (p.13 FSR September-October 1971): "In my view, such secretivity can no longer be attributed to normal animal caution, but must be seriously considered as paranormal. No organic creature can manipulate humans and machinery in order to preserve *the mystery of its own identity.* Loch Ness monsters, however, appear to do this."

It is common knowledge that the very existence of Satan as an evil being is widely denied today. One commentator, in fact, has remarked that the strongest proof of the devil's existence is his success in hiding his identity. Similarly, the reality of UFOs is widely denied, despite the testimony of innumerable reliable witnesses. Of course, it must be admitted that the testimony of some witnesses is of so "far out" a character as to confuse the issue to some extent, but this does not counterbalance the sober and restrained testimony of the great majority of witnesses. Many UFOs are undeniably material and actual. They have been observed to displace air and water. And, on a recent occasion, during the remarkable "flap" in the Eastern Cape Province, Republic of South Africa, "it was stated by Mr. B. Smit of the farm 'Braeside,' district Fort Beaufort, that he fired several shots at the UFO with a .303 rifle. According to him, 'one of the shots may have hit the UFO' as he heard a dull thud..." In the past history of UFO investigation there have been other cases of a noise of impact resulting on some object striking a UFO. Other reports speak of a UFO giving the impression of being "immaterial" or of "dematerialising" or of having fuzzy edges as though only partly materialised. Mr. Holiday, in his article referred to above, points out: "in a general sense there are many parallels between monsters and UFOs. Both are supported by massive witness testimony yet both are abnormally evasive of recording equipment. Both appear to change shape and colour. Both figure in a religious sense in archaeological depictions. Both sorts of phenomena may produce side-effects, sometimes unpleasant. There are even odder similarities."[7]

Perhaps the most significant parallel between these two phenomena is the fact that despite intensive and sustained investigation both by scientists and lay persons, they have succeeded completely in hiding the secret of their identity. There have been many

theories to account for them, but these remain unproven. In fact, they would appear to be unprovable because they relate to facts which are outside of normal human experience.

The thought has been advanced that some alleged "contactees" have been duped by the UFO occupants into accepting, for example, an "interplanetary origin" for these alien beings. In other words, the imputation is that if UFO entities wished to keep their real identity secret, one effective way of doing so would be to lead people to think they were something else.

One writer has suggested that these strange denizens of an alien order of being possess the ability to utilise "free energy" resulting from atom-splitting occurring in nature and (more recently) through nuclear explosions. This view supposes that these aliens can construct quasi-physical aeroforms by this means, and so provide themselves with "artificial bodies" to enable them to operate in and affect the world of human beings.[8]

It may be that the anonymity of extra-mundane entities reflects the superimposed policy of the Deity because throughout the Bible, meddling with the "occult" or hidden things is sternly forbidden. Mosaic law, in fact, prescribed the death penalty for infringement of this ban, giving as a reason the fact that the displaced inhabitants of the land had become irremediably corrupt as a result of this and other forbidden practices. Presumably, if everyone refused to "seek to the charmers, and to them that have familiar spirits, and to wizards," there would be no point of contact at all between our world and the unseen world, and the "powerful external intelligences" (Mr. Holiday's expression) seeking to express themselves in the human sphere of existence would be unable to do so. The very real dangers inherent in contact with this "other world" have been stressed from time to time by a number of writers in the FSR.

Incidentally, Mr. Holiday's conclusion that "moral polarity" is involved in the proper understanding of the "water monster" phenomenon receives further confirmation from the prophecy of Isaiah quoted above, for the context in which this passage appears shows that the Deity takes special measures to "punish leviathan that crooked serpent" - and clearly, "punishment" can only be meted out where there is moral responsibility.

Finally, it is thought-provoking, to say the least, to find that in the Book of Revelation the "great dragon" is associated with his "angels", because angels are flying entities, that is to say, they are able to travel through space whereas the "dragon" is pictured as being "in the sea." Is the connection between the dragon or water monster and the UFOs (unidentified *flying* objects) perhaps shown in the reference to the dragon's "angels" in the Bible, on the one hand, and on the other hand in the many traditional references to a "*flying* dragon" (or winged dragon), the "dragon in the *sky*", the "*feathered* serpent" and so on?[9]

Notes:

1. Page 18, *Flying Saucer Review* November-December 1971.
2. Genesis 3:15
3. Isaiah 14:12
4. Job 1:6
5. Revelation 12:7
6. Isaiah 27:1
7. Page 13, *Flying Saucer Review* September-October 1971.
8. That alien beings can and sometimes do absorb vital energy, vampire-like, from their human dupes and victims, is shown by many well-attested examples in the records of spiritism as well as in UFO reports. It is possible that such energy is also taken from animals and that this explains some at least of the cases in which animals have been killed, mutilated or stolen by UFOs? Vital energy is of course associated with living creatures and is different from atomic or nuclear energy. G.A. Pember in *Earth's Earliest Ages* (published in many editions before the turn of the century and again in a recent American reprint) writes (p. 332) "The death-like trance of the mediums seems so unnatural concomitant of their large contribution to the spirit-form. Their weariness and exhaustion when restored to consciousness is often described. Pember also quotes T.L. Harris, a well-known writer of those days who in *The Spiritualist* observed: "One class (of spirits) deceives purposely; they are simply flowing into your general thought, and coinciding with your most devout convictions, for the purpose of obtaining a supreme and ruinous dominion over your mind and body. Another class are simply parasites drawn into the personal sphere of the medium, and seeing to sun themselves in its light and heat by absorbing the vital forces, on which they feed and by means of which they, for a time, revive their faded intellifence and apathetic sense. To the Mohammedan they confirm the Koran; to the pantheist they deify nature; to the believer in the Divine Humanity they glorify the Word...* *It is most dangerous to become interlocked with* the deadly self-hoods of sects, of inversine human society, or of clans, hordes, tribes, and *wandering banditti of the spiritual world."*

   *And, we may add, to many enthusiasts of our day there are "space brothers"!! (See also footnote p.iii of FSR July-August 1969: "This unusual weariness has been reported after other encounters with UFO occupants where the observer has been repelled or immobilised in some way. Valensole is perhaps the most notable example.")
9. The "feathered serpent" in the traditions of ancient Central American peoples is fairly well-known. What is not so well-known is that some primitive peoples in lands far removed from the Americas have similar traditions. For example, the late C.T. Astley-Maberley, a well-known expert on wild animal life, and on native life and customs, is quoted as follows by Harry Wolhuter, one-time Chief Ranger of South Africa's Kruger National Park, in his book *Memories of a Game Ranger:* "The snake known as 'Muhlambela' as described by Mr. Maberley is of great interest because its existence, appearance, and habits are claimed by various tribes, with small local variations, almost throughout Tropical Africa! For instance, in the foothills and mountainous country to the west of Kruger National Park...this fabulous snake is described as being hundreds of feet long, clad in vivid, rainbow-like colours, and decorated with three feathers on the top of its head... it attracts people by uttering a croaking or bleating call, and then 'pecks' a neat hole in the back of their heads, killing them instantly (whence the reason that no living person claims to have seen it). Further, this snake is said to travel along the tops of the trees, and to inhabit the deepest and most forested kloofs (ravines)..."

World round-up *of news and comment about recent sightings*

ENGLAND

Oval UFO over Leicester

This account, of an object seen on July 7, 1973, is taken from the *Leicester Mercury* of Monday, July 9–

"An unidentified flying object over the city...was spotted by two youngsters in the Western Park area on Saturday night.

"They saw an 'oval-shaped object' with white flickering lights along the side and a slightly higher section in the middle which had red lights. It was difficult to see because of the darkness, but it looked as though it was going to land but then went into the distance.

"The witnesses were two 11-year-olds, Ian Crawford and Jackie Wilson, near-neighbours in Park Rise, Western Park. Jackie was staying with Ian's family for the night and they had both settled down to sleep after watching television when Ian saw the object outside his bedroom window.

"He rushed into Jackie's room and they watched it hover over the estate.

"Ian said: 'We thought it was an aircraft at first, but it was flying too low and there were too many lights on it. It came above the estate and looked as if it was going to land, but it turned and suddenly shot high into the sky and disappeared.'

"The Leicestershire branch of the National Investigation Committee for Aerial Phenomenon said no other reports had been received of UFO sightings on Saturday.

"But Ian added: 'It was definitely not an aircraft, or light reflecting on clouds. Whatever we saw was actually powered by an engine of some sort because it shot straight into the sky.' "

Credit: **Geoffrey Coxon** of Higham-on-the-Hill, Nuneaton.

Disc over Jarrow

In the *Shields Gazette* of July 4, 1973, we read how–

"Coastguards, helicopter crews and police were alerted last night when an unidentified flying object was spotted in the sky above Jarrow. Trainee dental mechanic Michael Halliwell, 16, with four friends outside his home in Beverley Court, spotted the object at 9.45 p.m.

"He said the object was disc-shaped, with a bright yellow centre, white rim and a long blue tail. It was travelling at a neight of 500 to 600 feet, and passed over Jarrow town centre.

"He said it was travelling far too fast for an aircraft. It disappeared behind a cloud above Jarrow Central School.

" 'I rushed to tell my parents. Just then another friend of mine came running round the corner and asked if I had seen the object. His description verified what I had seen. It looked like a fried egg,' Michael said.

"Michael then contacted the weather centre at Newcastle who told him it was not a natural phenomenon. Coastguards at North Shields said it had not been a distress flare. They said: 'We're damned if we know what it was.'

"RAF Acklington then contacted Michael and took a description of the sighting.

"Michael said: 'I am an amateur UFO investigator, and have an open mind on these things. I do think they exist, and last night's object was really weird.'

"A police spokesman said: 'We had to treat this as a serious report in case it was an aircraft in distress. It was probably something completely natural such as a meteor burning up.' "

Elliptical objects over Thanet

The following UFO report appeared in the *East Kent Times & Broadstairs Mail* dated August 8, 1973– "As the row over night-flying continues, UFOs were sighted over Thanet early yesterday morning. Mr. Michael Barker, 25, a night-shift electrical worker at a Westwood factory, spotted four bright elliptical objects in the sky shortly before 3.00 a.m.

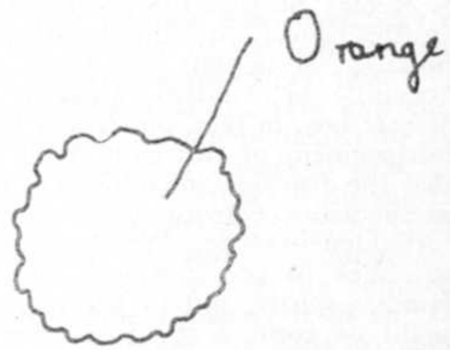
"During a tea-break I was looking at the stars with two friends when we spotted the objects," he told an *East Kent Times & Mail* reporter yesterday. 'I am interested in astronomy and was waiting to see the American Skylab satellite, which is visible to the naked eye. Suddenly we spotted the four shapes. They were all the same size, an orange colour and were surrounded by a bright glow. There was no trail left and we heard no noise.' He went on: 'They travelled north towards Cliftonville and were visible for 30 to 40 seconds.' Mr. Barker telephoned the secretary of the Thanet Amateur Astronomers, Peter Jordon, and was advised to report his sighting to the RAF.

"Yesterday an RAF spokesman at Manston said: "We are unable to explain the objects, but as far as we know there were no aircraft over Thanet at that time of night.' He said Mr. Barker's report had been notified to the Ministry of Defence. Added Mr. Barker: 'I shall definitely be out to look for these objects again tonight.' "

Credit: **D.S. Ralph**, of Ramsgate, Kent.

Fiery ball near Medmenham

On Saturday, May 26, 1973, at 10.15 a.m., while camping near Medmenham, Buckinghamshire, Mr. G. Turner of Stokenchurch, High Wycombe, Bucks, claims to have seen "an orange fiery ball" moving about above the trees. The object passed out



Sketch by Mrs. Turner

of his view for a while, but he saw it again later, when it was "hovering over a tower or tall building." It then vanished from sight. There were other witnesses among the campers.

Skylab, or UFO?

From the *Northern Echo*, Darlington, of August 1, 1973–

"It looks as though the mysterious 'flying saucers' are back.

"At least six people in Stockton claimed yesterday they had spotted another unidentified slying object in the night sky– although there were suggestions it could have been the American Skylab, orbiting 250 miles out in space.

"It was about 11.30 in the evening and I hadn't been drinking,' said one observer. 'It was about 25ft. long, shaped like a rocket, or possibly a Zeppelin, and it had a bright, orange glow. It hung in the sky to the East of Stockton for a good ten minutes and then seemed to shrink down to the size of the moon before it disappeared.

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I feel I should add, over and above the comment on this book, that Mrs. Dooley has been a friend and valued helper of FSR for more than 12 years, and she is well aware of the 'overlap' between UFO and psychic phenomena, particularly in the common ground of healing.

Charles Bowen

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We were completely baffled, but I'm sure we were not seeing things.'

"A member of the local UFO group said under special conditions, and using a powerful telescope, Skylab might just be seen in faint outline – but not with the naked eye.

"Earlier this summer, lights were seen in the sky near Reeth, Swaledale, and a quantity of what could have been burnt metal was found. But as usual the topic stayed in mid-air."

Wales

Cardiff fireball

The *South Wales Echo* of July 19, reported that–

Meteorological experts and residents are mystified by a 'ball of fire' which is said to have hit a Cardiff street last night.

"People watching television in their Harriet Street homes were interrupted by an explosion. Mrs. Leonie Marlow happened to be looking out of her front window when it happened, and she said, 'I saw a flash of light and something hit the road. It was like a ball of fire and there was a noise like a plane going through the sound barrier or a banger firework going off.'

"People from neighbouring houses ran out into the Cathays street because they thought there had been a car crash.

"Today a Meteorological Office spokesman at Glamorgan (Rhoose) Airport said he did not know what it was, and last night there were no thunderstorms.

Credit: **John Eveleigh** of Rumney

AUSTRIA

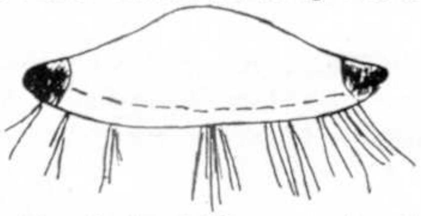
Hunters see dazzling UFO

The following item is taken from the Viennese newspaper *Wiener Kurier* of August 5, 1972–

"On the evening of Thursday, August 3, 1972, in the Klausenleopoldsdorf region of Austria, a few kilometres outside of Vienna, two hunters had an interesting sighting of a UFO. Frau Erika Gräf, whose husband has the shooting rights in the area in question, was accompanied by head-forester Reinhold Hering. She had just shot a roebuck and the two of them were hauling the animal to their car, when a glowing flattened disc-like object suddenly appeared between two ridges of the hills. They estimated its distance from them at about 1½ kilometres, and they watched it for approximately one minute as, slowly and silently, it flew off towards the northwest. They both said: 'Truly, we felt it was very eerie.'

"Describing the experience, Frau Gräf told the newspaper *Wiener Kurier:* 'It was weird. It was an oval, red, flattened object, and I would estimate its height at around 800 metres.' Forester Hering added: 'Taking its distance from us at about 1½ kilometres, I should say that the width of the object must have been about 25 metres. A minute later, it had vanished.'

"The forester said that he had a far better view of the thing with his naked eyes than through his binoculars. 'For, due to the magnification power of my binoculars, the beams of light shooting out from the object were made so bright that I was absolutely blinded by them momentarily.'



Sketch of the UFO, made for the *Wiener Kurier,* by head-forester, Reinhold Hering

"He at once went to the Austrian Gendarmerie and reported the sighting. There the officials asked whether it could not perhaps have been a balloon, since a balloon had caused much excitement only a few weeks before over wide areas of Upper Austria and Bergenland. Reinhold Hering stuck to his claim however that it could not possibly have been a balloon.

"At the Hohe Warte Observatory the experts admitted that they could find absolutely no explanation for the head-forester's report. They said: 'It was quite definitely no balloon, and quite definitely no meteorological phenomenon such as ball-lightning, for the weather conditions at the time were absolutely wrong for that."

Credit: **Herr Ludwig Hanemann.** Translation from the German by **Gordon Creighton.**

Republic of South Africa

UFO as big as a liner!

More UFOs have been reported in the East London area, according to the *Daily Telegraph* of May 15, 1973, including one allegedly enormous cigar-shaped object–

"The UFOs that have been buzzing the Border in profusion over the past three weeks were back again yesterday.

"A senior works foreman in Frere Hospital's engineering and maintenance section, Mr. L. W. Booth, said he saw a strange flying object as big as an ocean liner above his house in William Avenue, Vincent.

"Mr. Booth said the object was cigar-shaped and had a broad shiny, black keel which ran from the bows to the stern. He also saw black portholes in the 'ship.' The rest of it was a glowing red colour.

"It was like looking at the underside of a liner – that's how big it was.' Mr. Booth said the object sailed out of the northern sky at 6.55 p.m. and moved slowly southward."

Credit: **Philipp J. Human**

Republic of South Africa

Springs landing?

The *Rand Daily Mail* of June 30, 1973, of an incident reported to have taken place on June 23–

"It didn't go bump in the night, but it droned, glowed with a bright orange light, emitted a thick odourless smoke, and scared the pants off a Springs resident.

"The latest chapter in South Africa's 'flying saucer' history was written on Thursday night in New Township, Springs, when Mr. I. Roberts returned home at 9.15 to find 'it' parked on the lawn in his back-yard.

"In the backyard of the house he saw the object, which was saucer-shaped, with a dome on the top, apparently resting on the lawn.

" 'It was about three metres high, and even wider than that. As I reached the back gate and heard its low-pitched droning, it rose into the air, emitting a thick smoke, which I could not smell. I stepped back and shouted to my wife. I got such a fright I didn't want to look at it,' Mr. Roberts said.

"Mrs. Roberts came running up in time to see the 'saucer' disappear into the sky, surrounded by a haze of some sort.

"It shone with a bright orange light,' she told the *Mail,* confirming her husband's description."

Credit: **G.D.B. Williams** of Johannesburg.

Coming shortly!

The November-December 1973 issue of *Flying Saucer Review*

Highlights include

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TWO ANNOUNCEMENTS ABOUT...

FSR CASE HISTORIES

1 The appearance of *FSR Case Histories* Supplement 17 will be delayed until after publication of *Flying Saucer Review* for November-December 1973. We apologize to readers for this inconvenience, and point out that this action has been forced upon us by the effects of the difficulties described elsewhere in this issue.

2 As from Supplement No. 19 *FSR Case Histories* will appear in a new form. The supplements will be the same size (32 pages + covers) as *Flying Saucer Review,* and it will appear not more than three times a year. The price for single copies will be the same as for single copies of FSR, namely 40p. Subscriptions at £2.40 will cover six issues. It is hoped that this will ease publication and distribution problems.

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